





To the Reader.

Christian Reader,

I was not the design of the Lords Servant who preached these following Sermons, to have them thus published. And if he had survived the publishing of them, and of his other Sermons already printed, (and through importunity bad condescended they should be put to the Prese) they would, no doubt, have come forth more refined, and better digested: and therefore be intreated, Courteous Reader, rather to take in good part that which is intended for the publick good, then to carp at any thing which doth not satisfie thine own Genius; considering what what thou hast here was gleaned by a Church-writer, gathering together the substance of the matter from the mouth of the Speaker. And although, for the most part, the expression be the same es they were spoken; yet consider, that Preaching and Writing bave their several

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To the Reader.

dived by the expression of the Speaker, some times taketh well; which being committed to the Impression of the Presse, seemeth flats superfluous, digressive, and redundant: The zealous Temper of the Speaker in delivering his Missing by word, carrying him sometimes without the limits and contextures of the ordinary method.

As these Sermons were delivered with meeknesse and zeal, so be careful to read them with a meck frame of spirit, to quard off all carping prejudices; and to have thy heart burning with zeal, to the consuming of soul-depressing dulings.

Directions

Directions and Instigations to the Duty of PRAYER.

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Thes. 5. 17. Pray without ceasing.

Odlinels is so sublime and divine a thing; and doth to highly elevate the Believer that is endued with it, that by it he is adand inconceivable pitch of dignity, as to be made like unto God, and to have a glorious participation of his divine nature; so that we need not much Rhetorick to commend this unto you who have talked of the sweetnesse of it: for wildom will be alwayes justified of her children. Mat. 11. 19. But there are some of you who sayour not the things of God, and whom these things doth appear but as some Euto. pign fancy, and notions of a mans brain, who are not much in contemplation of these things. So that though we could speak upon this subject, in such a manner that the glorious light of it should surround us, yet the blind heart cannot see it, because there is a dungeon within; and till Christ open our eyes (as well as reveal his light) we cannot be enlight-TOTAL

ened by it. But had we once as much dinine understanding, as to take it up in its beauty and necessity in its advantage and dignities, in its comelinels and equity, we foould efteem it the printipal thing which we have to do in all our life time, and should dig for it as for hidden treasures, Prov. 2.4. And there is no part of this rayal and beautiful ornament of god linels, but te may commend and ingratiate it left to any who doth not close their eyes. And amongst all the beauciful effects and parts of godlinels, this due ty and grace of prayer is not the tead and doth not a little commend it and though it appear sometimes little amongst the thousands of the graces of the Spirit, yet out of it have come excellent things, and it hath not counted it prefumption to toppare it self wich the highest and chiefest. It is that (no doubt) by which a foul is elevated to conver le anticalk with God, with the boly and bleffed Trinity; yez, and shat as often and freely as the Christian pleasen: for there is a door of access thanding alwayes open, by which we may enter in and communicat and impass our thoughts to God, and to have him making known his mind to us. O! this is a dightify and infinite rate and value, even the precions blood of Christ: for, no doubt, the door of our accels unto God, is through the vail of his flesh. And were this more deeply engraven upon our spirits, we should improve this dignity more, did we once believe the unspeakable highness of this duty of prayer, and the incomprehensible essence of God, that which we now neglect through ignorance, we should fear to meddle with it through a fort of reverence and fear, being afraid to touch the mount, left we should be shot shorew, and looking upon our felves, as unworthy to list up our eyes to heaven, because we have reproached him so often.

Now

Now there are these two incomprehensible and cardinal evils which doth exceedingly mar and intercept the obedience of Christians unto this great and precious command of praying without ceafing, and they are these two, Atheism and Idolatry; too much confidence in our selves, and too much leaning to our understanding, which is idolatry; it being a viable breach of the first Command, Thou shall have none other Gods before me, Exod. 20. 3. And too little confidence and trusting in God, which is our Atheism, imploying our selves in all, and imploy-ing God in nothing: so that our blessed Lord may propose that unanswerable challenge and question to many of us, Hitherto have you asked nothing in my Name, Job. 16. 24. And what is this practice, but an involving of our lelves in that woful curse, Curfed be the manthal trusteth in man, and maketh flesh bis arm, whose heart departeth from the Lord. Should the living feek the dead, and not their God, who gives b unto all men all things liberally to enjoy? Jer. 17. 5. Were we dwelling more under the spiritual impression of bur utter inability and impotency to fave our selves, and that compleat ability and infinite power which is in him to help us, we would bind this precious command of prayer as a chain of gold about our neck, and make it an ornament of grace to our bead, Prov. 4 9. We should certainly be constrained to cry forth, All that the Lord communds us, we will do, Deur. 5. 27. And pray that there may be such a heart given to us, as to have our practice correspondent unto our tefolu ions.

O! what a glorious and unspeakable dignity suppose you it to be, to be dayly having your walk in
heaven, in those beautiful streets that are all paved
with transparent gold, and to be conversing with him
whose fellowship is of more infinite worth then all
imperial dignities? A Christian that is much exer-

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cifed in prayer may have this to fay when he is paffing thorow the gates of death to long and endless etermiry, that he is now to change his place, but not bis company, Heaven may be to him but ablessed. transition to a more constant and immediat enjoy. ment of God. O! what a bleffed day suppose ye it shall be when ye shall be altogether without the reach of the necessity of this duty, and noble exercise of the grace of prayer? For though it be a bleffed and most divine exercise, yet it involves an impersection in its bosome ; and so it must needs pass awaywhen that which is perfect shall come, 1 Cor. 13. 10. O! to be much in correspondence with him, and in maintaining communion and fellowship with him, Aske bim, and it were to the half of bis King. dom; yea more, whatfoucuer ye ask in his Name according to bis will, and what he fees fit in his wisdom for your good, believing, be will grant it to you, Math. 21. 22. and will not at all deny you. We concrive there is not such a comprehensive promise annexed to any duty as this: in a manner, it is the sweet compend and epitome of all Christian promises. What is included here? All things, no doubt, for your good are here included, and nothing of that kind is excluded. We confess if our enjoyments were regulate according to our desires, they should come far short of that which we stand in need of, and much more they should come short of shat which he is willing to give; and therefore we are blessed in this, that he walketh not in his difpensations to us by the rule of our desires, but by that precious rule of his free and condescending grace: for he is able to give unto us exceding abundanily above all that we are able to ask or think, Eph. 3. 20. If you would ask what is the great and eminent exercise which a Christian ought to have while he is here below? Believe it, I could give no answer so [uitable

suitable as prayer, this noble and precious exercise of this grace of prayer. And if it were asked, secondly, what ought to be the great and eminent exercise of a Christian while he is here? It is prayer. And it it were asked, thirdly, what it ought to be? It is only prayer. Prayer above all things, and above all things prayer. I mean true, serious, sincere, and not hypocritical prayer: a pleasant retiring and diverting our selves from all other things, to wrestie with God: to leave our fervants and our affes at the foot of the mount, untill we go up and worship God, and bury our idols under the vale of Sichem, and to wash our selves from our pollutions, when we go up to Bethel; to return from the consuled noise of the multitude of our affairs, unto the pleasant delighting our selves in God. A Christian (the sound of whose feet is much heard in streets of the New Firusalem, who, in a manner, is anticipating the time of his endlesse enjoyment of it; and who is dayly bringing down heaven unto earth, or rather elevating himself towards heaven, hearing of such an endliffe command as this, pray without ceasing. Rom, 20. 12.) is constrained to cry forth; Lord, what is man, that thou should be mindfull of him?
Or the son of man, that thou should wisit him, and that shoubaft so highly magnified bim? Pial. 8. 4. I conceive, it a Chrittian would look upon all his duties of Religion under a right notion and apprehension; certainly be will rather take them up as his digning, then his duty, and rather as the fingular tokens and. significations of the infinite respectand love of God towards him, then in any way given and commanded him, Seeing by the practice of them we should testifie our thankfulness and obedience towards him, surely ir were our servitude, and not liberty to be freed : from this bleffed and glorious yoke of his command. O! what a bondage were it for an im-A mortal

mortal soul, not always to be living in a direct line of subordiation to him? But a natural man hearing of this decree and command of God coming forth, pray without ccasing, will cry out, This is a hard laying, who can hear it? Feb. 6. 60. We ought to study to be subordinate to God, and in subjection unto nothing which may hinder our subordination to him, and to make use of all things in subordination unto him: And he who accounts the service of the Lord a wearinesse, and doth snuff, as it were; and who never knew what it was to be bound in spirit, till he go to prayer: believe me, that man is not much taken up in the obedience of this noble and most excellent commandment, Pray without ceasing.

Now being come to the words, having spoken at large of that radical and noble grace of Faith, we are come to speak of this excellent grace of Prayer; and I would have none of you mistaking the nature of this command, or excellent grace; or to conceive that the Apostle doth here so compendize and abridge Christians duties, as to confine them within this one duty and grace of Prayer, so that we should constantly and perpetually be taken up in this exercise, and so neglect the exercise of all other duties. No, surely, this is not the meaning of the words for the words going before the Text may remove this missake; Rejoyce evermore, 1 Thes. 5, 16, but

we conceive it holds out these things to us,

First, that in all our lawfull diversions and interruptions from this divine exercise, and imployment in this noble duty and grace of prayer, we
may be keeping our selves in a praying frame and
disposition; so that when occasion presents it self to
us, we may retire our selves from the noise of our
secular affairs, and converse with him; A practice
much unknown to the most part of the Christians.
of this generation, who betwirt the times of their

converting with God, and their addresses tohis Torone, gives their hearts leave to wander after many vain impertinencies, and to rave abroad in the puth of their Idols, and to intangle themselves with the affairs of this world; so that (in a manner) they are incapacited for this holy and divine exercise of the duty of prayer, which doth require much divine abstractednesse from the world, and the things. thereof, and much composedness of spirit; in which; our involving of our felves too much in our affairs (that do but by the way belong unto us) doth lo much interrupt and hinder us. And this exhortation, Pray without ceasing, holds forth unto us that there is no condition, nor estate of life wherein wecan be placed, that exeemeth us from the necessity, and obedience of being much in the exercise of this. noble and excellent duty of the grace of prayer. For if we be under bonds, we must pray that we may be enlarged; and if he lift up the light of his countenance upon us, we must pray that we may be help. ed to walk humbly with God, and to erect to our selves a dwelling in the dut, when he erecteth to us a throne in heaven; and to be enabled not to flire him up, nor awake him before he pleafe. God bath. in the depths of his infinite wildom and unlearch. able love towards man , lo ordered it, that continual dependance upon him is both our ducy and dignity.

And then secondly, it holds out this unto us, that in the midst of all our business, and other affairs that we go about, we ought to be sending forth secret and divine jaculations towards God; which practice was no mystery unto faceb, for in the midst of his testament, having blessed six of his sons, and having other six to blesse, he breaks forth with that divine thought, I have maited for the salvation, O Lord, Gen. 49. 18. Neither was this a mystery unto godly Nihemiah; ho while he was standing before the King with the cup in.

his hand, did pray unto the Lord in this secret and sie lent way, Neb. 2.4. He prayed unto the God of heaven.

And then lastly, this command and exhortation. pray without ceasing, holds out this unto us, that we should lay hold; yea more, that we should watch to lay hold upon every opportunity for this duty of prayer: yea more, that we should labour for all occasions for the enjoying of this admirable dignity, which is the scope of that noble command, Pet. 4.7. But (saith be) the end of all things is at hand : be ye therefore sober, and match unto prayer. A practice, alace! that is not much now in request, and that the Christians of this generation do very much undervalue, and let at nought: and we conceive that which doth somuch interrupt our obedience unto this command of praying in publick, and in our praying one with another, is either our atheism, or our pride, we being more afraid to speak before men nor to speak before God, which is our atheism; so that our sie lence is rather from our reverence of men, then from our reverence of God. And then our pride hinders. us from it, we being afraid lest going about that duty we discover our nakedness, and make our shame. so appear: and in our impertinent denials of our obedience unto this delire, we fludy to cover the matter with a pretext of humility, and to gain reputation amongst men, that pride is hid from our eyes, and that we walk low, when in the mean time we sit on, high places: And certain'y that which doth lo much obaruct our liberty and our having access unto God in our praying one with another, is our greater fear of these before whom we pray, then of him whom we pray to: And, no doubt, the divine impression of a Deity upon our hearts, would much help us to get abis exercome. Or it is our pride that hinders us from high thoughts of God, and hinders and interrupts abis holy and divine exercise of the grace of prayer.

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even our selves; which is the great Diane which we do to much adore: and about the adoring of which; and her filver shrines (fo to speak) so much of our talk and labour is spent: we still proposing that woful end in all our actions, the exalting of our felf, and attaining reputation a mongst men; and therefore. it comes to pals, that there is little or no advantage. redounding to us by the exercise of publick prayer: so that we may fay that which one spake to another purpose, Cum inter homines sui minor homine redivi; for we may say this, that when we have been amongst Christians, we do oftentimes return lesse Christians: for if in our praying one with another, we be anliwered according to the idols of our heart, and have liberty of words, and perhaps some real accesse to the Throne of Grace, when God lifts us up, we lift up, our selves, being explied above measure, and sacrificing to our own net, and making a secret seast to our Dagon within the temple of our hearts; proving our selves to be but empty vines, bringing forth fruit unto our sclues, Hos. 10.10. And hence it is (if a Christian . will observe it) that he doth not much advance in the work of mornification by his publick enlarge. ments, and that the power of iniquity in him is not much restrain'd by these ; bur that presently after his weeping over himself for some short coming, some new tentation presenting it self unto him, envolves him in the like, or (it may be) in a worle fin : and ordinarily our publick enjoyments and enlargements are not constant and permanent, by our quenching. his holy Spirit.

Heathen said, It is much for a man to be as serious alone in the exercise of his mind and affections in pursuing after these duties, as when he is in company: And that which doth exceedingly hinder a mans obedience when he is alone, unto this command to

pray without ceafing, is either the want of a folide conviction of the necessity of this duty, or else it flows from a not being deeply convinced of the advantages that may be found in this exercise of our see cret retirements with God, and abstracting our selves from the noise of the world, to converse with him. What joy in the holy Ghost? What mortification of our idols? What divine conformity and likenesse to the Lords bleffed and glorious Image might we attain to by this? As likewife we may superadd this, the want of the solide conviction of these unspeakable disadvantages that are to be found in our woful neglecting, and finful suspending of the exercise of this du y when we are alone, which are best known to these which are most conversant with their own spirits: but sure we are through the floathfulnesse of our bands, our bou'e dropeth thorow, and our building doub decay; and we are become remarkable servants unto our own Justs and corruptions.

Now is there any of you that at the very reading of these words, pray without ceasing, may not retire himself, and judge himself eminently guilty of the breach of this command and excellent duty? That whereas Eliphas did accuse fob, Thou restrainest prayer before God, Job 15. 4. surely he may justly charge it upon many; yea, and alace! upon the most part of the Christians of this generation; there are many, I fear, here, who do pals under the notion of Saints. and real Christians, who never did much study to obey this command: there are many here who need not much Arithmetick to calcular all their prayers that they have powred out before his Throne, O! whicher is your devotion gone? If David and Daniel were now alive, would not their practice condemis the Christians of this generation, who at morning. at noon, and at the evening tide did call upon him, yea, in the filent watches of the night, and at mid. night.

night did rife, and seek their Maker, who zives unto his own their songs in the saddest night of their afflictions? We conceive also it Anna char precious woman were now alive (to whom that excellent testimony. is given, Luke 2. 37. She man a midom about jourscore four years, which departed not from the Temple, but lerved God with fasting and praying night and day.) might nor the provoke many women, yes, all men and women unto an holy emulation in this fo fingue lar and divine a practice? Alace! there is none now a dayes upon whom to brave a testimony could be passed, as was upon ber. We must either conceive that the way to heaven is more casie then it was before in ancient times, or elfe that there is not fo much delight and solace to be had in him, as was before. Were we daily easting of that pure river of life that Rowes out from beneath the Throne of God; and of its sweetness which causeth the lips of those that are after to /peak, we would be more taken up in giving obedience unto this precious command of prayer. And if we were fleeping more in the bed of love, we would be leffe fleeping in the bed of security: we would like wife imbrace more abstractedness from the world, and more familiarity with God. O! but our visites are rare, because we are nor constant in prayer, and fervent in spirit, seeking the Lord. It is no wonder that we forget what an one he is, because it is so long fince we did behold him: We may forget his form and liveliness, there is luch a number of dayes and woful space of sime interveening betwix our enjoyments of him.

Now we shall not dwell long in pointing out unto you what prayer is, we conceive it is a sweet travely ling and trafficking of the soulbetwist empriness and fulnesse, betwist want and all sufficiency, and betwist out inability to help out selves, and his ability to help out selves, and his ability to help us, the one depth calling upon the other

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depth; or in short, it is a souls conference with God. Neither shall we stand in the proving of this unto you, that it is the duty of a Christian to be much taken up in the continual exercise of this duty of prayer, the Text doth sufficiently prove it : But we shall only for the more full clearing of this, point out one place of Scripture, and that is in Eph. 6. 18. where we are exhorted to pray with all manner of prayer and supplicat on, &c. which we conceive to be under Rood both of publick and private prayer, and that we should watch to the exercise of both these; and that we should not be in the exercise of these by flarts and fits, but that we should continue in them with all perseve-

rance, as the Text doth clearly hold forth.

Neither shall we infilt long in speaking unto this, what is the spirit of prayer: We conceive it doth not stand in that promptness and volubility of language thatwe wie before him for there may be much of that and little of the spirit : and upon the contrair, there may be little of that, or nothing at all, and yet much of the spirit; yea, we are certain that the spirit is sometimes an impediment unto much languige; for either in our presenting or expressing our grief before God, our spirits are so overwhelmed within'us, and so troubled, that we cannot speak, so that fighs or filent groans are rather our oratrie, then the multitude of words. So like wife in the exercise of joy, the foul is so filled, and in a manner, overshadowed with the holy Ghost, that the Christian is rapt up in holy admiration and aftonishment; so that in a manner, he loles not only the exercise of invention, but also the exercise of speech: He is so much taken up in gaz ng at that which be doth enjoy, and in a pleasant beholding and contemplation of bim who hath tavished him with one of his eyes, and with one chain of his neck, to that he ean speak no more, but beginneth to wonder bis songue cleaveth to the roof of his mouth, and his judgement. sudgement is so confounded with the inexpression succeeds and glory of him that appeareth, and his affection doth so swell and run over all its banks, that in a manner, he is cloathed with a blessed impossibility to have the use of his tongue, and therefore is beginning to admire that which he cannot speak thowever, he that bath much of these things, hath nothing over: and be that hath little, bath no lack.

Neither doth the spirit of prayer consist in the sinenels and eloquency of our dictions; these things being rather to prove our selves Orators, then such as

pray in the holy Ghost.

But we conceive it doth more confist in the voice of the assections, nor in the voice of words, and in having unexpressable and unusterable sighs and groans of the spirit, which is indeed that true spirit of adoption which he hath given unto us, whereby we cry unto him Abba, Father, Gal, 4.6. If we spake no more in prayer then what our affections and souls do speak, truly, we would not speak much: if we spake more with zeal and affection, that vain prolixity that we have in this duty of prayer, would be much compendized and abridged.

Neither shall we speak long on this, how much it is of a Christians concernment to be convinced of the absolute necessity of a Mediator and of a Dayesman that must lay his hands upon us in all our approaches to God: and truly we conceive, if many of you were posed, when last the deep impression of the need that you have of Jesus Christ (and of him that hath taken that glorious title and attribute unto himself, of being the Counsellor, Isa. 9.6.) were engraven upon your spirits when ye went to prayer, you should find it a difficulty to fall upon the number of the dayes: and I conceive, that the want of the right apprehensions and up takings of God, and of our selves, is the reason why this great mystery

and divine duty of the Golpel, to wit, the imployboth unto our judgements and affections : However know that this is a duty belonging both to your knowledge and practice. There are many Christians who to their own apprehensions, have made a great peogrefie in the course of Christianity, who yet may turn back and learn that great and fundamental lesion ed caflon his Nime. Sure we are, were this more believed, that God is a confuming fire without Jelus Christ, we would not be so presump woully bold as to. approach before God, either in publick or in private, without him who by his blood must quench this divine flame, and who must remove that Angel that Ands with the flaming fword in his hand, marring dur accesse to God: Christ must be to us Melcheles deck, a King of righteeusnesse, and of peace He, no doubt, is that trysting place in which God and fin. ners must meet: he is that glorious ladder that reach eth from heaven unto earth, by which we mult alcending to God: his humanity (which is the foot of that ladder) is the door of our accesse, by which we must ascend to the top which is his divinity. We did once By our iniquity fix a gulf betwire God and us; bus Jelus by taking on him our nature, did make a golden bridge over that gulf, by which we may go over and converle with God,

And first, surely want of the conviction of this, doth make us come with lesse considence unto him; for upon what can ye build your hope, except it be upon that stone of Israel, and on his beloved son in whom he is well pleased? Mat. 3. 17. We ought to rest upon him who is the Israel.

on him who is that Immanuel, Ged with us.

2. As likewise the want of this is the cause of the little reverence that you have to God in your approaches unto him: for did we once take him under this notion, how inaccessible God is, except he be

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steembleby him who is the way, the thut and the tife, John 14.6. O how would we fear to draw near such a holy God!

3. And this likewife is the occasion of the little delight we have in converting with him, we are perfwaded that there is no delight in this bleffed exercife, but through bin who is the wifion of peace bewixt the Father and us: tris divine nature is an impregnable rock which we cannot cale but by his humane nature's and we must make use of Chill in all our approaches to God, not only as one who must give us accesse unto him, and open a door unto us, through which we must enter into the Holiest of all, the must draw aside the vall that is hanging over this face, and we must go in walking at his back, as Welche, Rimit. 2) But we most like wie make ule of Christ in all our approaches unto God, as one by leth for ar our hands. If the faith of that faying which is in Job. 1. Without me recan de nothing, were more deeply engraven upon, and stamped on the tables of our hearts, we would be walking along it our pi grinnige with the sentence, of death in our bolome, and have our confidence fixed on him above. For there is not only an inability in out lelves to do any thing; but also we are cloathed with a woful impossibility, as that word doth hold forth, Without meye can do hothing. And certainly, the lower we will descend in the thoughts of our own strength, we are the more fit to receive this divine influence. from him , by which we are capacitated and rendered able for the doing of every duty. We must likewile make ule of Jesus Christ in all our approaches unto God, as one before whom all our prayers must be accepted before him. The sacrifices of Judah cannot some up wich acceptance upon that golden altat before the Throne, except they be presented by him who

who is that great Master of requests. This is clear from Rev. 8. where by the Angel that is spoken of there we understand to be the messenger of the Covenant and by that incense, we understand the merits of Jesus Christ, which is that precious vail that is spread over these finsul imperfections of our duties which they must be mixed with, before they be an acceptable savour unto God. O.s. how doth he abo minate and abbor all our prayers, if they want this precious ingredient, that sweet smelling incente the merits of our bleffed Lord Jesus Christ! It is he that doth remove all these rovings, and vain impertinencies of ours, that we have in the exercise of that duty, and doth prelen, them in a more divine frame and contexture. He reduces them into few words, and makes them more effectual for the of taining of our requelts. If the confideration of this were more with us., O how would it make Jelus Christ more precious in our eyes ! As likewise it would discover unto us a more absolute necessity in having our recourse to himin all our approaches God: Such is the depth of the milearchable grace of Christ, and of his infinite love towards sinpers, the the voice of complaining on them was never hard heaven. Christ he never spake evil, but always good o believers before his Pather, notwithstanding be had oftentimes spoken reproofs to themselves: this i the carriage and practice of his dilliples unto the Farher, he doth exceedingly commend their faith and their carriage towards him, and faith, They have received ved me, and have known surely that I came out from thee, and they have believed that thou didft fend me; and yet in fob. 14.1. he doth challenge their una belief: the one speech he directeth to God his Fax ther, and the other he directeth unto them. in a manner, doth si ence all the noise of complaints

with him: and maketh him alwayes breath out love in his expressions of them before the Throne. He will whiles speak roughly to Believers here to them selves; but to say with reverence to his blessed Name, he never telleth an ill tale of them behind their backs.

But now we shall in list a little in pointing our what things are convenient and suitable for a Christian so exercise himself into, before he go about this divine and holy duty in conversing and speaking

to God.

And first, we think a Christian before he come and take upon him this holy and divine exercise of talking with God, he mult be much in the exercise of meditation, not only of the inconceivable highhels and dignity of that glorious and inexpressable person with whom he is to converse: bur also upon the inconceivable balenesse and lownesse of himself: fo that the consideration of the highness of the one; he may be provockt to reverence, and by the confiden ration of the other, he may be provockt to loathing. Christian before be go to prayer, would Rudy to have a deep impression of these things which he is to make the matter of his supplication of to God, and to have them engraven upon his heart : and truly we think the want of this is oftentimes the occasion of that wofull evil of laying unto the boly Ghoft's for we complain in prayer; and personate or counterfeit receniment for thele things which neverbefore was the grief of our hearts? Of tentimes we speak many things with our lips, ere we study to have our hearts endyting these things that we speak. And likewise in the exercise of blesfing and praising him, from the consideration of any great or desirable mercy, we do personate and seign joy from the confideration of thefethings, which before we never made the matter of our joy; beente they

they were much the matter of our consideration. were no doubt, the great advantage of the Chi flian in the exercise of prayer, to be much taken in the chedience of that command, Ecciel, 5. 2. Bes rash with thy mauch, and let not thy beart be bast, to utte any bing before God: for God is in beaven, and the upon cortor aberefore; les aby words be se a Soldon doth the Christian talk or ippak with God, buyi he bad as much grage as to reflect upon it as he may be convinced that he is uttering things that are not to be spoken to God. O to be studying that divin abridgement of our prayers , which, no doubt, would make us to speak nothing before him, but what one bearts doth endire, there is something of this holde out in the practice of David Pial- 45. 3. where beginnech with that andy bears doth endired goo matter: and then be subjective, My tangue is as the per of a ready writer. Our oracry might be more refine and confined likewife and it would be more affer Aual for the obtaining of our defires, if we were Audying this Other our hearts might speak more in prayer, and our congues less ! We through the multitudes of bulineds, produce multitudes of dreson idour lelvese id de namer on odem

before he go to prayer, to be studying holinesse, to be endeavouring to have chese slichy garments where with he is closified, changed; with change of rappents, he must purofit he shoes off his foet, because he is easy upon as bely ground. This may the commendable practice of that holy man Davids Plat, is so I will was boy hands in innocency, that I will composition clear, O Lord. This is likewise clear from small 30.18, 19, where Aaron and the sin char brazens start to wash their hands and their fres in that brazens start when the practice of the Congregation and the Altar, when they

they came neer to minister or burn offerings by fire uncothe Lord: We must likewise endeavour much to symbolize that practice, and to have our leives wathen in that laver of regeneration, and in that procious fountain that is opened in the brufe of David for fin and for uncleannesse, Zech. 13.1, betore we en er into the holicit of all. What ornament is to surable for one that is walking unro that higher Palace, but that glorious orgament of bolinels, without which we are rendred unacceptable to Ged, and with which we may with confidence and boldness, go and serve him in his holy Temple? No doubt, if the deep impression of that absolute holinels, and purity of that Majesty with whom we are to converse (when we go to prayer) were engraven upon our spirits, we should study to be like him: for the foundation of friendship and followship, doth somewhat stand in a similitude of natures, and in some conformity one with another.

And lastly, when a Christian is going to prayer, he ought to be much in the consideration of that advantage and dignity that is to be sound in the exercise of this duty, this would make us more ardent and serious in the study of the sormer; and unlesse we superadd this to the rest, we cannot long continue in a constant endeavour, after the attainment of these three sormer qualifications, who are required of one that would approach unto God.

Now we had shut up out discourse by speaking a little unto this, what ought to be the sweet companions of a Christian that is going about the exercise of this duty, in a serious, and not in a hypocritical manner.

I. He would fludy to have his spirit under the deep impression of a Deity, and take up this, that he is talking with one before whom Angels (these glowious and excellent spirits) doth cover their faces with

with their wings : which , no doubt , doth point out that holy reverence that they have of him; their long familiarity and conftant converting with God, hath not removed that due and convenient distance which they ought to keep with him; And certainly were he known to us by none other Name, but by the Name of being mercifid. yer ought we to fear the Lord and his goodness O! how much more he being made known and revealed to us by that great and terrible Name Febouah, by which he is exalted above all Name that is in heaven or in earth? Phil. 2.9. which is pointed our that infinite diltance that betwixt God and us. No doubt, if the impression of a Deity were with us, it would remove mun formality that we use in prayer, it would like with remove much of our melblief that we have in our approaches unto him, were we afraid le that woful inscription that Paul did discern to be engraven on an Alter at Athens, to the unknown God were found on us. Alace! I fear it may be engrave on most part of our devotions; and likewile the where with Christ did challenge the people of se maria, he may challenge many of us, John 4, 24 Andie may ie written on our praftice, je mo thip, ye know not what; we are as those who bless an Idos . And, no doubt, fuch facrifices as theil are as if we were offering swines blood, and cuttin off a dogs neck, which are abomination unto God Efa. 66. 3.

II. That should be the sweet companion of a Christian in this exercise of prayer, the excellent grace of humility: we must put off our ornaments and cloath our selves with sackcloarh, and spread askes upon our head, when we begin to speak to him. He that sits nearest the dust, sits nearest the heavens. We must be walking under the imprehence of this, that we are not worthy to life up our

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eyes to heaven: And with holy Abraham (opon whose effigy this was engraven, Jam. 2. 230 That he was a friend of God) when he begins to talk to this glorious and incomprehensible Majesty. in a manner, te conceived it to be presimption, Gen. 18. 27. Behold now; faith he, I have taken upon me to Beak unto the Lord, which am but dust and ashes, He doth prefix a vote of admiration, behold! importing so much that it was a bold adventure for so low a person to speak to so high a Majesty; or for so finfull a creature to open his mouth unto so pure and spotlesse an one; that the footfool should speak to him who is the Throne; and no doubt, were this more our exercise, we might be receiving more remarkable fignifications of his respect and love towards us. What is the Royal gift which he giveth to these that are humble? Grace. For as the Aposwe saith, James 4.6. He giveth grace to the humble, &c. His love is seeking that person that sits lowest, even as the waters do feek the lowest ground. He that is the first of his own estimation, is last in the estimation of God: but he that is last in his own estimation, is amongst the first in the estimation of God. Therefore, no doubt, that is a fuitable clearhing for a person that is to go to the Court of Heaven, which the Apostle Peter doth require, 1 Pet. 5. 5. Be cloathed with humility. O! but that woful evil of pride which doth either arise from our ignorance of our selves, or from our ignorance of God, doth both obstruct our access unto him, and the return of our prayers. If we should give a description of the Dry. person that is admitted to detain Christ in his gelleries, we could not give it in more conve-E (0) Diest and suitable termes por this, that he is a the humble and contrite spirit, 1sa. 66. 2. and 57. 15. ref

III. And a third sweet companion of a Christian

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in the exercise of this duty of prayer; is fail and confidence in God; but we have to do will one who is the hearer of prayer, and who is ling to give unto us all things that we defire if alk in faith : for we most exercise faith, not on upon his promises, but likewise upon that glo ous and incommunicable attribute of God than given unto him, Pfal. 65. 2. that he is the hear of prayer: want of this, maketh us come line ipsed, and we think likewise that the wand this dorh make us live fo little in expectation, wait with patience and hope at the posts of door, untill we receive a return. Is ir any we der that our prayers be as the beating of the and the powring out of some empty words, if we not convinced in this, that he is not like u us? God is not like Baal, who because of fla or some other businesse, cannot give present an ence to our defires, fo that we need not be a Arained to cut our felves with knives, or to le upon the Altar, to provoke han to cause fice descend upon our Aliar to burn our drowned crifice; he is able to give andience to us, there were no other to impley him. Multitul of supplications will be no interruption unto audience of our defires : he hath that Royal Re rogative, and Eminent Excellency above Judges of the earth, that he can take in mi bills at once, which is a demonstration of the nipotency and infinite understanding and km ledge of God, if thee word Matth. 21, 21, weie believed, Whatsoever you ask in prayer lieving you shall receive it. O! how would we she to have this necessary and sweet companion faith going alongst with us in all our prayers . as James speaketh Chap. 1.6. He that ask let him ask infaith; for he that wavereth and do eib, it as the Waves of the sea and can receive thing.

IV. A fourth sweet companion in the exercise of delusion, as to conceive that God heareth thoie delusion, as to conceive that God heareth those juits and petitions which we do searcely hear our elves? Can we have much zeal in proposing our desires, when we do it with such wosul indifferency? We have the example of that holy man David, to commend this unto you, Psal. 39 121 where we may behold a glorious gradation and thimax: for first he sayes, hear my prayer, and that not being sufficient, he doth ascend one step higher, and saith, Hold not thy peace at my cry; that roice being a little londer then the voice of prayers and yet again he ascendeth one step farther, and saith, Hold not thy peace at my tears. These sith, Hold not thy peace at my tears. These she ent cryes, the tears of a Christian, have most she to londer the londest voice in heaven; These weet emanations and flowings out of water from that precious sountain of a contrite and broken lepirit, they do no doubt, ascend high, and have be reat power with him who is Almighty. Jacob, dip a manner did hold that Angel that wrestled with him with no other cord but with the cord of supplications, as is clear from Hos. 12,4, and oth Gen. 32, 26. Did ever your eyes behold such Gen. 32, 26. Did ever your eyes behold such Reords and bonds made of rears? No doubt, these eyes of beautiful frame and contexture, and of ins ma pite more value then the most precious and rare hains that the greatest Princes in the world doth in tear as ornaments: And untily the want of this oth proceed from the want of the solide coner iction of the absolute necessity that we stand in thef these things: for as one said well, strong ne-on essities, make strong desires. And also it doth proceed the want of the consideration of these sk recious excellencies that are to be had in these damings that we ask. The eminency of a thing it oth encrease the vigour of our pursuit after it;

and maketh us with seeking of it mount up with wings as Eagles, over all these difficulties that Iy as impediments in our way: ought we not to be emulous of the practice of Ninive, of whom this is recorded, that they cryed mightily to God, Jonah 3.8. we think many Christians of this generation (because of their wosult remissesse and coldnesse of affection in proposing their defines) may be constrained to mourn over all their

mournings, and pray over all their prayers.

Now if a Christians heart be the Temple of the holy Ghoft, OI how ought the to pray! For it is the diamond which the Apostle puts in the up. Thorofall the graces of the spirit, Ephes. 6, il and after which he exhortetha Christian ferioully to pursue. Oh! I think it is a mystery that we cannot well take up : but these that are mil in the exercise of it, can best resolve it, and take up its precious effects: But believe me, I think It is one of the most dark mysteries that is to be found in the practice of a Christian, except hein whom is all the treasures of wisdom and knowledge to unfold this one divine sentence, Pray without ceasing; it thall alwayes remain a mystery to out obedience. Teis a question, we confesse, that ! sometime difficult to determine, whether some duties of a Christien that are commanded to be done by us,be more mysterious to our understand ing to take up the nature of them, and whath commanded in the lively and spiritual exercise of such a dury? Or whether they be more myffe rions to us in our practice and obedience? We confess, it holdern not alike in all things, it be ing more easie for us to know, then to practice many things : but we conceive it holdeth out it some, and even in those things and duties that are most obvions (as we conceive) and that have leaft of the mysteriobsnesse of the Gospel engre venupon them, &c. SER

SERMONII. 1 Thest. 5. 17. Pray without ceasing.

T were for our great advantage to be much taken up in a serious and divine confideration of that most fad, but most true faying. That there are many called, but few chosen; yes, if there were but one of each twelve that are within this house to day, to whom Christ thus (sadly.) should speak. One of you will betray me ; ought ye not all to be put to a holy inquiry and search, and say unto him, Master, is it It Master. is it I? and to be exceeding forrowful, untill that concerning question be determined unto you? How much more ought ye to accomplish a secret and serious tearch, to know whether or nor ye be written amongst the living in Ferusalem, and have passed from death to life? Seeing, alace! I think it is more probable, that if precious Christ were to speak to each twelve that are within this house, we ane affraid that he should thus (sadly) speak, There are eleven of you thit shill berray me, and only one shall passe free. And, O that the num-ber of those who are to betray the precious Son of God, were reduced to so few, though indeed thefe be many !

If he who seet h not as man seeth, who reprove th not after the hearing of the ear, nor after the seeing of the eye, (who can reject an Eliah, the more fair in shew and appearance, and can choose a stripling like David) were to come to give his verdict, and passe his sentence on all of us that are here; ah! upon how many of our toreheads wight he engrave this dreadful sentence, Mene, mene, tekel upharsing thou art weighed in the ballance, and art found light. I

am affrayed that even some professors (who have a form of godlinesse, and yet have not the power there of; and are like those painted sepulchres, that are fair without, but within are full of dead mens bones) he shall reject their considence, and cut off their hope as a piders web. Religion that is pure and undefiled, is another thing then we take it to be: We must not go to heaven in a bed of roses; we must strive and earnessly contend to enter in at the strait gate. And if ye would have a description and definition of those that are shut out from the presence of the Lord, who are of that wosul number, to whom Tophet is ordained of old, the Psalmist giveth a description of them, Psal. 14 4. They call not upon G.d.

But if ye conceive that this is the description of these that shall be eternally secluded from Gods presence, that they pray not unco God, ye will think that ye are not of that list: for who is so absurd (say ye) that will not pray to him that is Almight to, and pay that due homage unto him who is the

Creator of the ends of the earth.

Brunto luch Athests as these, I shall propose these sour things; which if you be not able to give a positive, answer unto, be perswaded that ye pever knew what it is to pray unto God, so as to have your offerings coming up with acceptance

upon his holy Altar.

I. Did ye ever know what it was to go to prayer upon an internal principle of love, and the grace of Christ constraining you? Are there not many of you: O. Atheists! who do not know what this means, to have the precious bonds of love constraining and imposing a blessed necessity upon your hearts to converse with God in prayer? Did ye ever know what it was to bind your facrifice to the horns of the Altar, by the couds of love?

II. Did ye ever know what it was by prayer

to strain to more conformity with God, and to crucific your lust? There are many, and I may say some protessors, to whom this is a mystery; through sasting and prayer to crucific an idol or lust it were good ye had a holy jealousic over your selves, that you are in bonds of iniquity, and gall of bitternesse. The most part of our mortiscation is rather by consent, then by constraint; our Itols doth rather go one, nor are cast out; or else one Idols dieth rather to us, then we die to tham: Hence it is, that oftentimes after he hath sa nished our gods, we sit down and bemoan our selves over the grives of our Idols: and as David lament, ed over Absolom, so do we over our luss.

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III. Dil ye eve know what it was to distinguish beswixt absence and presence? When did ye meet with sech a place which ye might call Peniel, that you had seen God sace to sace: and in another place you might have said. Here he did turn about the face of his Throne, and did vail himself with a cloud, so that I know not where to finde him.

IV. I shall in the last place propose this question, which I conceive may not only convince prophane Athielts, but also some who have a shew of Religion: D dyou ever know what it was to sie down and lament over absence from Christ, and thick it an importable want? Oh! where is the exercise of the impatient grace of love now gone? O! but Christ may live long in heaven, before the most part of us give him a visit! I fear he visit us, before we visit him.

And now, O Atheists! examine your selves by these and be persuaded, that if ye know not what these things mean, ye are yet strangers unto the spiritual exercise of this duty of prayer: and all your prayers that ever ye have speken, have been but as a smooth in his nostrils and a fire that intrneth all the day. Believe me in this, O men of

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appear before God in the valley of decision, this shall be a great Item of your dittay, that you have praved so much, or rather that you have profaned his Holinesse (which you pretend to love) so much. O that all of us were not almost but altogether persuaded to be Christians. Seeing Christ doth offer that precisous dignity, to make us not only sons in law to a King, which ought not to seem small in our eyes; but also to make us Kings and Priests unto God, can we refule such an offer as this? Might he not summond the heavens and the earth, and angels, and our brethren who are now above to behold a wonder? yea, and no doubt it is a wonder that any of us should slight such an offer?

Now if any of you would ask at me that question what is and should be the native exercise of a Christis an while he is here below in the land of his exile, and a stranger from his fathers house? Whether he should exercise himself in singing, or in praying ! We answer, that prayer is and should be the main exercise of a Christian, while he is here below in the land of his exile, and is a stranger from his fathers house, when the promises are not yet accomplished, nor all the prophesies sulfilled. We confesse, the exercise of joy and of rejoycing in God, ought to be a necessary duty and exercise of a Christian : We may sing the songs of these excellent Musicians, and heaven'y Harpers, that stands upon the les of glasse, baving harps in their hands. And our fongs which is here below. is only different in degrees : their longs are of a higher key, and our songs are of allower key, though we confels they are more expert in that divine arte, for we oftentimes spill our songs in the singing of them : as likewise they are most constant in that blessed exe ercise, but alace, we are oftentimes constrained to hang our harps on the willow trees, while we fit by then TIVETL

because of the loss of our absence with Christ? One rivers of Babel. But if we would praise more, we should pray more: and if we did pray more, we should prase more. Ot but prayer would furnish us matter of new songs every day; and if we were much in that exercise, we might have that blessed Pfalm to fing, He bath put a new long into my mouth, even praiseunto the Lord. I think a Christian may examine himlelf by this unerring rule of his growth in grace, he may know it by the exercise of secret prayers: this is the pulse of a Christian, by which he may know his constitution; and the slow beatings of the pulle of the Christians of this generation, doth prove this unto us that grace is in a remarkable decays. it is greaning within us as the groams of a wounded : man. O! but if we were more obedientunto this. precious command, Pray without ceafing, our grace: might be more vigorous, and our bed might be green, & we might be bringing forth fruit, even in our old age.

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But now to that which we shall insist mainly upon, in going through this duty and grace of prayer (beside these things that we spoke at the last occasion) vize what are these strong impediments and obstructions that doth impede and hinder a Christians access unto God in his secret retirements in prayer? If we were asked at, When did we last behold him? We may say that which Estber spake to the servant of Mordecay. It is thirty dayes since I did behold the Kings face. But, alace! our lot of lamentation and detection from God, may ascend to a higher pitch; yea, it is many thirty dayes since we did behold the King. Of but we are great strangers in heaven; and though we should be eternally so, we could not debate with his. Justice.

The first impediment that obstructs a Christians liberty in having accesse to God in his seenet devotions;
is that woful and cainal design which he doth propose.

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to himself in the exercise of that duty : we are low in our designes, which makes us low in our enjoys ments: this is clear fames 4. 3. where this is given as a reason why we do not receive that which we pray for: We aik amisse, to spend it upon our lusts. We pray in secret, that we may be more fitted to pray when we go abroad, and thereby get applaule : hence it is that so much of Christians pursuits are rather to ken up in leeking after the ornaments of prayer, then after the grace of prayer; rather to pursue after thefe things that are adorning in it, then these things that are faving in it : and even oftentimes the Ministers of the Gospel have that woful end proposed to themselves, How oftentimes doth our heart speak that which Saul faid to Samuel; Honour me this day before the people and Etders of Ifrael? And I think this is an evil which Christians may easily discern and take up, whether or not they do propose themselves as the last; and ultimate end of all their devotions And one that hath this woful qualification, he don! refent and grieve more for his publick strainings and bonds, then for these which he bath in private. there not many of us here who will rife up from fe crei prayer under the undenyable convictions of much distance from God, and yet never know what it is to have anxious thoughts about it ? O! when did about sence from Christ in our secret retirements, make ut forget to eat our bread? Ah! that sickness of love, whether is it gone? We are fick unto death of imagit mary health; and we wish that that sickness of love were more epidemick and universal in these dayen which were not a fickness unto death, but for the glow my of Ged. And in our publick strainings when we converse one with another, how much will we grieve und repine, though we confesse these are rather the grievings of our pride, then of our love; rather la mentations, because of the loss of our reputation, then

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that hath this woful qualification of propoling themselves as the end of their devotions, they may likewise know it by this, that when they are straitned in their publick approaches to God, and when others are enlarged, they envy and free; they are rather indued with envy, then a holy emulation; which proveth unto us, that we are not great in the Kingdom of heaven, because we are not much taken up to glorifie Ged, which hath given such gifes to men : but we sie down at his wise and wonderful dispensations, that he bach given unto others five talents, and to us but one, so that oftentimes we are provoked to that impious. course, as to bind up our talent in a napkin, and to dig in the earth and hide our Lords money. Studying by that practice to appropriat the estimation of humility unto our selves, when we cannot get the estimation of one that is eminent in parts and abilities, which doth oftentimes provoke God to take that from us. that we seem to have, and to give so bim that bath, more, so that he may have abundance. One that hath this woful end, as the end of all his devotions, may likewise know it by this, that seldom orn ver doth. he go about that exercise of prayer from a principle of? love, or delight to walk with God, but to attain the expressions of prayer, rather then the grace and spi-. ric of prayer: hence it is, when most part of Christians come abroad, they do rather prove themselves. Oracors, then Christians: the voice of words is more heard then the voice of the affections, and these ing expressable sighs and groans of the spirit.

Ah! the real and spiritual exercise of that duty, it is far gone into decay: There is not one amongst a thousand that doth study earnestly after it. Think ye to pursue and win God by your fair blossoms and shourishing Rhetorick, gallantnesse and sinfinite in understanding, laugh at your folly? Are ye to perswade.

a man? Are ye not rather to perswade God? Ye man likewise know it by this, whether or not ye propole your selves as the last and ultimate end of all your devotions, and it is when ye have most enlarge ments and accels unto God in your lecret retirements and ye defire and covet to have manyest spectators and auditors, that so they may passe that testimony on you, that ye are men greatly belowed of God, that doth receive such singular testimonies of his love and of his respects: but wo be unto you that are such hypocrites, who cover the greetings in the market and the uppe most rooms at feasts, desiring to be called of men Rabbi: Verily, je shall bave your rewards. When he that is first shall be last, and he that is last shall be first, when that proverb shall be taken up over you, How art thou fallen from heaven, O Lucifer! fon of the morning? When faran by his tail shall draw glistering stars down out of heaven towards the earth, And we think this woful evil of proposing our felves as the end of our devotions, doth not only obftruch this grace, but likewise when we attain to it in some mealure, it breaks of. It is certain, that when a Christian bath most nearness with God, and is in a manner, lifted up to the third heavens, then he doth receive great liberty of expressions, winning to some high and eminent conceptions of God, and some sigmificant expressions of his own misery, then our pride cauling us to reflect upon what we have spoken, do much quench our noly flame of zeal and love: we Rudy to have our expressions in our memory, that me may express them when we come abroad, rather then affections in the heart; and this hath obstructed many Christians of precious enjoyments, and doth prove this eminently to you, that we are more taken, up with the expressions of your enjoyments, then, with the enjoyments themselves. We confess there are some who are more rude and große in their car-

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riage, who go about this exercise of prayer, that they may take advantage to fin with more liberty, and with fewer challenges; like that adulterous woman mentioned in Prov. 7. 14. 18. who after that the said, the had peace offerings with her, that the had paid her vows, the inferreth this, That she would go and take ber fill of loves, and folace ber felf to the morning. Your prayers, O Atheifts! are alwayes an abomination in the fight of the Lord: O how much more, when ye bring them with such a wicked mind! how will you hide your fins with such a covering? O take heed to your spirits, lest you deal treacherously with God. There are many of us that prayes like Saints, but we walk like devils. Surely one that heard us pray, might prophesie good things of us; but in our life may find their prophesies fail in the accomplish ment.

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There is a lecond impediment that obstructs a Chri-Rians liberty in the exercise of prayer in his secret retirements, which is that woful formality and indifferency of spirit that we use in the exercise of our secret prayers a the most part of us are ignorant what it is to cry mightily to God, when we are alone; and to wrestle with him, were it untill the dawning of the doy, till he blesse us, that so we may indeed be Princes with God; that by these two hands we may lay hold on him, Faith and Love: Love lays hold on the heart of Christ, and Faith lays hold on his Word, and by it detains him in his galleries. I may speak this to the shame of many of you, that it were your advantage to be as serious in speaking to God when ye are alone, as ye are serious when ye are in company. A Heathen did observe this, and therefore did presse it upon all to whom he wrote, and they should beware of woful indifferency; And we confess this woful indifferency of ours, is but an involving our selves in what curse, Guesed be the man that hath in his flock a

male, and vowerb and facrificeth unto the Lord a con suprehing. O what if precious Christ should propos that unanswerable challenge to many of us who ar here, Are the consolations of God small to you? O is there any secret thing with you, that ye do lo iit! pursue after these things? We confess, our formalin and woful indifferency, doth much proceed eithe from the want of a solide impression of a Deity be fore whom we pray, or else from the want of a special tuil conviction of the absolute necessity of their things that we pray for. Ye formalists, whose confant practice is to be formal, by your formality make your bonds stronger upon your spirits, and d wreath the yoke of your transgressions round about your necks. These impertinent rovings of spire that we have in the exercise of prayer, doth, no doubt come from this fountain of woful formality that · have in it: Fowls doth with liberty descend upon th carcasses, when we are formal, and it is only fervenc that must drive these away.

The third impediment that obstructs a Christian liberty: We are not much taken up in imploying of . the holy Ghost that must help our infirmities, and must breath upon our withered spirits; otherwaye fuch dead bones as we are cannot live; Our bodily to ercife profiteth little, it is the Spirit that quickeneth, as clear, fob. 3. 4. And certainly, except the North South wind blow, our spices cannot flow out : and es cept the Augel moue the waters, we cannot step in al be bealed. O but that word is a mystery to our pri-Aice which is in the 20. verle of the Epistle of Jude (furely we may stand astonished when we read ! over, and we may be ashamed that we are so little is the real practice of it) where this is put in among! the midft of all the Christians duties, that we should pray in the holy Ghost; and certainly that duty is the quired of us, although it be a mystery and an un

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known thing to the practice of the most part of the Christians of this generation. I think a Christian that is much in the employment of the holy Ghoft, when he goeth to pray, he is put to an ho!y non plus, so that he knoweth not what he shall say, and is oftentimes put without any complement to propose that desire to God, Lord, teach us what we shall lay, for we cannot order our speech before thee, by reason of our darknesle. Think ye not that Peter, James and John, had the spirit of prayer eminently above us all, and yet they were not ashamed to propose that desire to God, Lord teach us to pray? It were for your concernment and advantage, to pray even as though ye had never prayed before. I am perswaded of ir, that if this exercise of prayer were so gone about, we should have more liberty of words and of expressions then we have: it is certain we mast have no confidence in our gifts and abilities of prayer. The prayers that are penned in heaven, are best beard in beaven. That which the holy Ghost doth dite (with reverence be it spoken) the Futher can best read. The Father can read no characters of any petition (to admit it) but that which his bleffed hands doth pen.

There is this fourth impediment and obstruction which obstructs a Christians liberty and accesse to God in his secret retirements and prayers, That we are so little taken up in the imploying of Jesus Christ as a Mediator in our approaches unto God. I think it is impossible for a Christian to delight and enjoy himself with God, but through Jesus Christ, who is that vision of peace. O Christians! through what door will ye enter into the Haliest of all, if ye enter not in through him, even through Jesus Christ, the vail of his slesh? In a manner, he is the door of heaven, and we must enter into heaven through the door. Christ is that great Courteour in heaven by whom we must have accesse and permission unto the King. If

any person dare adventure to go to prayer without him (who is that blessed Dayes man betwixt God a sinners) he comes without his wedding garment, an so that question shall be proposed to him. Friend, he camest thou bither? or rather, O enemy! how came thou bither without a wedding garment: and be personally and of it, that ye shall remain speechlesse, no

opening your mouth.

The fifth impediment and obstruction which ob structs a Christians liberty and access to God in his secret retirements, Is the woful entanglements and engagments of heart that we have to the impertinent vanities and trifles of this passing world; our hearts are mightily taken up with the perifhing and decay. ing things of this life; yea, the most part of our hearts are married to the world, and to the things thereof; and we think, and are perswaded of it, that that doth exceedingly obstruct and mar our liberty and accels to God: This Divinity was well known to godly David, Pfal. 66. 18. If I regard iniquity in my beart, the Lord will not bear my prayer. Hearing and accesse, although they be not much different, yet alwayes the last presupposeth the fift: and this Di vinity was also well known unto that bleffed manthat is spoken of in John 9.3 1. And this we know, that God beareth not finners: but if any man be a worshipper of God, and obeyeth bis will, him be heareth. I think those woful and dreadful evils that do so easily beset us do exceedingly hinder and obstruct us to ascend in Spiritual cloud of divine and holy affection unto God: the fouls of the most part of us are divided among many, even amongst so many lovers, that it cannot devote and relign it self to God: every impertinent idol and lust, doth claim a right and relation unto the foul, and then that obstructs a Christians liberty in his secret retirments. O to be more in the exercise of this precious and excellent grace of faith, where-

by we may purifie our selves from all uncleannesse of the flesh, and of the spirit, and may be able to perset. bolinesse in the fear of the Lord. O can it be that such a fountain, that such a defiled and corrupt fountain that sends forth only salt water, can send forth any sweet precious, and soul-refreshing springs of living Apostle James in his Chap 3, 12. Can fig trees bear water? This was a mystery and a paradox unto the 5. no fountain yeeld falt water a-d fresh. And certainly. it shall alwayes remain impossible for us to do both good and evil. Would ye know the livery which the Church of Christ must have and her members? It is to be cloathed with holinesse; for, no doubt, that is the robe and garment with which we must enter into the holiest of all; and may not that incite and provoke your desires to follow after it which is so excellent and precious? Believe it, we are not able to tell the worth of it.

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There is this fixth impediment which obstructes. Christians liberty and access to God in his secret prayer, and it is that woful relifting and quenching of the motions of the Spirit, that oftentimes we fall into: hence it is, that when a Christian doth go unto God, he is debarred, and his prayers is shut out from God; and the reason of it is, because he debarred God before, and this is remarkably clear from the Brides practice, Cant. 5 2. compared with the following verses; the he'd Christ at the door, notwithstanding his tecks were wet with the dew of the night, and his bair with the drops of the morning. Bue when she had condescended to open to him, he had withdrawn himself from ber. O who would hold out such a precious guest? Surely it were a more suitable exercise for us, that we should admire and wonder, and Rand astonished at his low condescension, that ever he should have condescended so,

low as to come unto us, rather then to requite the marvelous and unfear hable grace towards us, and

fuch a way as many of us fo finfully do.

I here is this last impediment that hinders a Chi st ans liberty and accesse to God in his secret prayer and it is that woful evil of pride wherewith wear cloathed so much in our approaches to God: ought to bow our head seven times towards the grown when we begin to make our approaches unto his even unto him who is greater then all the Kings the earth: believe it, if the grace of humility wer more our exercise in secret prayer, certainly, wi should enjoy more of him then we do. This is clear in 1 Pet. 5.5,6. where he laith, God giveth gran to the bumble, but he resisteth the proud. And it i likewise clear from Isai, 57. 15. though he be il high and lofty one that inhibiteth eternicy, and whose Name is holy, yet he saith; I dwel in bigb and toly place, with him also that is of a humble and contrite spirit, to revive the spirit of the bumble and to revive the beart of the contrite ones. And shough he be that high and holy one, he loved one that is of a pure and contrite spirit. O! might we not alwayes fay, that we are not worthy that thou should even condescend so far as to come under ou roof? Modesty and reverence might make us admit such wondersul and precious visits: Whence 't saich Elisabeth, that the mother of my Lord sould ton tome? Much more may we lay, whence is it the our Lord himself should come to us? We may charlenge our selves, that our enjoyments of God'an not more then they are.

Now we shall speak secondly, a little to you (be fore we shut up our discoarse) how a Christian my be helped, after his enjoyments in prayer (and after be harb been admitted to taste of that pure river the flowes out from beneath the Ibrone of God) to scall

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his love to Christ, and not to stir him up, nor awake him before he pleise. We confess, it is as much difficulty (if not more) to maintain communion with God, when it is gained, as to gain it when it is loft. Oh! but satan hath oftentimes catched much advantage over the people of God after their enlargements. When was it that fobn fell down to worship the Angel? Was it not when he had seen the Bride, the Lambs wife adorned? as is clear from Rev 19.10. compared with the preceeding verles! and it is clear ag in from Johns practice, Rev. 22. 9. compared with the fore going words: And when was it that the disciples did rove, not knowing what they spoke? Was it not when they were upon Mount Tabor, and did see the fashion of his face change before them? Mat 17. 2. 4. 9. Though we confess we must give an indulgence unto that, it was nothing but the rovings of holy love that made them do to; which alace! is not much hard in these dayes; we rove in a more impertinent manner. And we think a Christian after his enjoyments and enlargements, ought especially to stand on his watch, and to pray lest be enter into temptation: for the Aroak that he doth receive after enjoyments and enlargements, is one of the most discouraging stroaks, and most anxious that he meeteth with; it hath been the occasion of much misbelief, and hath made his own to mourn not only over the foundation, but alfo, even to raze it down: arguing thus with themselves, if that when Christ was present with them, upon whom their stiength was laid, they were led captive unto the obedience of their lusts, Rom, 7,23, how much more shall they be led captive with them when. Christ shall be absent and away: they have been put to draw that conclusion, One day shall I fall by the handof some of mine enemies. We would guard against such a Aroak, because it doch alwayes almost make the Chri-Aiso.

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stian call in question the reality of his enjoyment. 41 It is hard for a Christian to receive a stroak by th hand of his iniquities after enlargements, and n presently call in question the reality of them; cł more, to call in question his estate in grace; & they do thus often debate with themselves, If it b been him who visited me, would be not have enabled to fing a new fong of triumph over my lufts? And all ye would guard against it, because it is one of the most dishonourable indignities and affronts that ca be put on precious Christ, and if there were more to provoke you to guard against it, may it no be sufficient unto you that that stroak which ye have received by your iniquities after your enlargement and enjoyments of God, if it be by your own con sent (believe it and be perswaded of it) that in manner, it saith this much to you, that ye have preferred an idol and lust even to Jelus Christ? W think the Fems preferring Barabbas before Chriff when the crown of thorns was upon his head, and when he was spitted upon and buffeted, is not such a indignity and difgrace that ye put upon him, when ye prefer your lusts and idols unto him, even when he appearing with a crown of glory, and majeffy unit you, and with a robe of righteousnesse and of joyl O dare ye even in his presence preser any thing be fore him? Might not Angels, and the souls of july men now made perfect, and all that are round about the Throne, might not they all take up that lamen tation over you, Do ye thus requite the Lord, O foolige people and unwise! And we think there are the three woful evils that readily befalls a Christian afid enlargements and enjoyments that he meets with.

There is this fift evil of security, Cant. 5. 2. com pared with the first verse, where Christ when he was come into his garden, and had gathered bis myrrhe will bis Fices, and bad easen bis boney comb with his bones,

and had drunk bis wine with his m lk, and yet for all these enjoyments the Spoule was sleeping: As likewise in Zeth. 4. 1. compared with the preceeding chapter, where the Prophet sell askeep after his enjoyments, until the Angel came and awaked him. Ah, we readily sleep in the bed of love! and that hath impeded many excellent visits we might have. O what a visit was that of the Spouse! Cant. 5.2. we may question whether ever she got such an one while she was here below.

And secondly, that woful evil of pride, as is ceratainly presupposed in 2 Cor. 12.7. where less Paul should be exalted above measure, through the abundance of revelations, there is a messenger of Satausent to bustet him. O! but it is a dangerous exercise for a Christian to search his own glory. We confess we do not learch to strengthen our own considence, or our love: but to add oyl to that fire of pride in our reservings, and we ride upon it till our substance be

And there is that third evil which is not so obvious; but, no doubt, doth oftentimes befall the Christian, and that is self love, which oftentimes he falleth into after his enjoyments; and this evil certainly doth break off many of our enjoyments, to the disadvantage of the Christian, and hinders him to exercise himself in that grace of true love, which alwayes we ought to be keeping in exercise, because it is that only by which our chariot-wheels must move switter, and be

as the chariots of Aminadab.

Now for that which we proposed, viz. how a Christian may be helped to keep his enjoyments which he hath attained to by prayer? We shall only propose these two things:

1. Be much in the exercise of watchfulness after your enlargements, that ye externot jump tempration. And 2. be much in the exercise

of humility, that when grace lifts you up, ye may no lift your selves, O but a Christian that walkerba wayes with his feet towards the earth, and doch no ver mount an hand broad above it, he walketh me lafely. I know nothing to keep your enjoyments lite, and to keep you from snares in your enjoyment so much, as the grace of humility: but we need no infist long in telling you how ye thall maintain you enjoyments; there are, alace! so few of them these dayes : When were ye in heaven? Or who was heaven brought down to you, in a manner? the most part of us did now behold Christ, we would not know him, it is so long fince we saw him. precious Christ! how much is he undervalued i thele days? I think if such a supposition as this were possible, that if Christ would go down to the pite those damned persons that are reserved in everlastin chains, and preach that doctrine unto them, He am I, receive me, and ye shall obtain life; we question whether obedience or admiration would be mon their exercise; Would they not bind that command as a chain of gold about their necks? But know if ye that refuse him now, ere long he shall retuse you Oh! when shall that precious promise that is i Zech. 8. 21. be accomplished, And the inhabitants of one city shall go to another, saying, Let us go speedily gray before the Lord, and to feek the Lord of hosts? will go allo, Or (as the word ma) be rendered continually. O! when shall such a voice be heard to this city of Glafgon! Seeing our brethren above sing without ceafing, let us pray without ceafing. And you that prayes, I shall say this word, ye that fervent ly pray without ceasing, it is not long before ye shall fing without ceasing, and without all interruption.

SERMON III.

Thes. 5. 17. Pray without ceasing.

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En godliness is so incire and undivided a thing, and the parts of it are so inseparably knit and linked one with another, and cannot be parted, that it is like Christs coat that was without feam, that it could not be divided, and except the whole fall to us by divine lot, we can have no part nor portion in it: and were this more folidly believed and imprinted upon our hearts, the inseparable connexion and near cognition that is amongst all the graces of the Spirit, we should not be so partial and divided in our pursuits after them, separating those things which he bath joyned together; which oftentimes is the occasion that our nakednesse and deformity doth appear: neither should we (if and this were believed) be so soon satisfied with our in attainments; but (in a manner) should be enteron taining an holy oblivion and forgetfulnesse of all that we have purchased and put by our hand, and should be passing forward to these things that are before, till once we attain to that stature of one in (brift. And till grace have its perfect work, and want nothing, we ed can never be constant. Amongst all the graces of the Spirit which a Christian ought vigorously so pursue Gine after, this grace of prayer is not amongst the least; du it is that which keepeth all the graces of a Christiene an in life and vigor, and maketh us fat and flourish. hall ing, and bringing forth fruit in our old age: except the Christian be planted by that wall, his. branches will never climb over the wall. is the Christian that groweth like a palm tree, and doth flourish as the cedar in Lebanon? Is it not be that

that is planted in the house of the Lord, which is a be of prayer. And we conceive that the fundamen cause why grace and the real exercise of godlines. under fuch a woful and remarkable decay in the dayes, it is want of obedience unto this great co mandment, Pray without ceasing. Were we dwelli fourty dayes in the Mount with God, our faces [bo shine, and we should be constrained to cast a vaile them. Were we entertaining a holy and divine con spondency with heaven by this mestenger of prayer, might be tasting of the first fruits of that Land off. Prayer is one of these faithful meslengers a spyes which a Christian sends forth to view the pr miled land, and which alwayes doth bring up good report upon that excellent and glorious la O when went ye to the brook Elcbol by the exerc of prayer, and did cut down a branch with a cluster grapes, and were admitted to behold that land wh is the glory o'all lands; in the midst of which de grow that tree of life which bears twelve manner fruits every year? O what a land suppose ye it to wherein are twelve harvests every year? Alacel are straitned in our deures, which makes us ftra ned in our enjoyments. May not we blush and ashamed that the men of the world should enlar their desires, as hell and as death, and shall cry, Gi give, after these passing and transient vanities of world, and that Christians should not be provoked to enlarge their desires, as heaven, and as the fa by the fea share, after these things that are more his and divine in their nature, and are more fruit and advantageous in their enjoyments? We this ignorance is the cause of our flow pursuit after the things : and ignorance in men of the world, is the casion of their swift and vigorous pursuit after the endless and passing vanities of this vain and transic world.

We did at the last occasion (speaking upon these words) speak somwhat to that which doth obstruct a Christians liberty in his secret retirements and converling with God, so that the door of acces is oftentimes thut upon him, and he hath not the dignity conferred

upon him to enter into the Holiest of ait.

We spake likewise to that which was the best and most compendious way to maintain fellowship and communion with Godafter once it is attained, that when our hearts are enlarged, we may keep our spisits in a tender and spiritual frame; we shal now in the next place speak a little to you, how a Christian may be helped to know the reality of his enjoyments, whether they be delusions, yea or not; or tokens and significations of the Lords special and singular respects and before we speak of that, we shall permise these two things. the next place speak a little to you, how a Christian may be helped to know the reality of his enjoyments,

First, that a man which hath but a common work of the spirit, and bath never been indued with real and saving Grace, he may attain to many stathes of be spirit, and some taitings of the years of the word of come, as likewise to the receiving of the word of the Golpel with joy, as is clear from Heb. 6. 5. Matth. 13. 20. He may have many things that looks at ike the most Heavenly and Spiritual enjoyments of a Christian, but we conceive that the enjoyments of hese that have but a common work of the spirit, they ok are not of such a measure and degree, as the enjoyments for the fincere Christian. Hence they are called in his leb. 6. 5. but a tasting; the words is sometimes used it or such a tasting, as when one goeth to a Merchand his buy liquor, he doth receive lomewhat to tafte to the reach him to buy, but that is far from the word which east in Plat. 26.8. They shal be abundantly satisfied with the the atness of thy bouse, and shou shalt make them drink of the liver of thy pleasures. And from the word which is ant. 5. 1. Eat and drink abundantly, O beloved! we onceive likewise that their enlargments and enjoye

ments which they have, the strength and vigor of corruptions are not much abated thereby, net is conformity with God attined: hence is that Matth. 13. 20. Though they received the Word joy, yet the thorns (which we do understand to corruptions) they do grow without any opposition any that never knew what it was to have the ftren and vigor of their lusts abated by their enjoyme they have but a common work of the spirit. The pocrites enlargements are rather in publick, and in conversings one with another, then in their lecret tirements; and those enjoyments that they have w they converse one with another, they do rather joy rejoyce, because of applause that they have by such largements, and of a reputation of having familia and intimacnels with God, rather then for the en ments themselves, and that dignity and honour been conferred upon them to tafte somewhat of River that flowes from beneath the Throne of C We conceive likewise that in all their enjoyments they have, they do not much fludy and endeavour guard against all obAructions and impediments may stir up Christ, and awake him before he ples they can give their heart a latitude to rove abroad impertinent vanities, yea, presently after the seem access and communion with God. As likewise the desires to the exercise of Prayer, and Christian du is not much encreased by these enlargements wh they receive, being ftrangers to that Word which is Prov. 10. 29. The may of the Lord is strength to the sight, &c.

That which secondly we shall speak of, (before come to speak how a Christian may be helped to know the reality of his enjoyments) is this, that there an enlargement of gists, which is far from the enlargement of the spirit, and of Grace. There may much liberty of words and of expressions, where the is not much liberty of affections: We think that it

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frequent delusion amongst his own, that they conceive their liberty of their expressing of themselves in prayer, is enlargement; but we are perswaded of this, that there may be much of this, and not much of the spirit and of the grace of Prayer (as we told before.) The spirit of prayer is sometimes an impediment to words, so that a Christian which hath much of that, may have least of volubility, and

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But fieft, these enjoyments that are real (which indeed are fignifications of his love and respect to you) they do exceedingly move and humble the Christian, and canfeth him to walk low in his own estimation; hence is that word, in 2 Sam. 7. 18, 19. where David being under such a load of love, that (in a manner) he is forced to fit down and cannot stand : He doth subjoyn that expression, Who am I, O Lord? and what is my house that thou bast brought me bitherto ? and also in Job 42. 5, 6. where that enjoyment which Job had of God, as to see him with the seeing of the eye (a sight not frequent in those dayes) He lubjoyns a strange inference from lo did vine premises, Therefore, I abbor my self in dust and ashes: and in Isa. 6. 5. compared with the preceeding verses, where Isaiah from that clear discovery of God, as to see him in his Temple, he is constrain; ed to cry forth, Wo is me, I am undone, because I am a man of unclean lips! It were our advantage that when we are lifted up to the third heavens, were it to hear words that are unspeakable, yet to cover be the our upper lip, and cry, Unclean, unclean; we ought. alwayes to fit nearer the duft, the more that grace doth exalt us to heaven : and we conceive that it is re kel a most excellent way to keep our selves in life after our enjoyments, to be walking humbly with God, and to know that the root beareth us, and not we lan the root. Christians enlargements that are real, hath this effect upon them, it doth provoke them to a more constant extreise of pursuing after God : their C 2

diligence is enlarged when they are enlarged: he is that word, Pfal. 116. 2. Because God hat he enclosed his heart unto me (which presuppose the accellation heart unto me (which presuppose the accellation heart unto me (which presuppose the accellation that if our enjoyments he read, they were be well improven, for this is a sweet fruit which

doth alwayes accompany them.

2. Ye may likewise know the reality of your en joyments by your endeavours to remove all impe diments and obstructions that may enterrupt you fellowship and correspondance with God, accord ding to that word, Cant. 3. 6. when after the Church did behold him who had been fo long fent, The is put to this, I charge you, O daughten of Ferusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake my beloved till please. I conceive this is one of the mest certain demonstrations of the reality of enjoyments, when you are put to more carefulnesse and sollicitud to have all things taken out of the way that me provoke him to goe away, and quench his hol Spirir. O! but it is a marvelous undervaluing the grace of Jesus Christ, to take such a latitude of our selves after we have been enlarged !

joyments by this, when ye do attain conforming with God by your enjoyments: hence is the word, 2 Cor. 3. 18. Whom beholding as in a glaffeth glory of the Lord, we are changed unto the same Image from glory to glory, even as by the Spirit of the Lord. Our corruptions must be abated, if we would prove the reality of our enjoyments: for if we give them that compleat latitude which they have had before, we have reason to be suspicious and jealous of our selves: and we shall say this, Do not rest upon all your enjoyments that we have here within time, as satisfactory; but let them rather provoke your appetite, then suffice your desires and longings. That holy man David knew of the same longings.

no beginning of satissaction, but when eternity should come; according to that word Pfal. 17 15. When I amake (that is, in the blessed morning of the resurrection) then I shall be satisfied with thy likenesse. Did David never find fatisfaction hete below? All that he did receive, was but the ftreams that did flow from that immense and profound fountain & fea of love He did drink but of the brook. while he was here below; but when he was above. he was drowned in that immense sea of love, and there was abondantly fatisfied. Olet the ftreams leid you to the fountain; and when ye are win there, ye may fir down and pen your fongs of everlasting praise: these are but of the valley of Achor which must be a door of hope, to have more intire and full enjoyment of him.

That which thirdly we shall speak to, shall be to those advantages which a Christian may have by the exercise of prayer, we may say this unto you, come and see, can best resolve the question: some those spiritual advantages which a Christian may have in the teal and spirituall discharge of this duty, they are better felt nor told. It is impossible sometimes for a Christian to make language of these precious and excellent things that he meets with in single

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of the spirit eminently in exercise: it makes them vigorous and green: it keeps the grace of love most lively; for one that is much in the exercise of prayer, he doth receive so many notable discoveries and maniscitations of sweetnesse and glory of God, and most rich participations of that unspeakable delight which is to be found in him, that he is constrained to cry forth, Who would not love him who is the King of Saints? O! when met you with such enjoyment of God in prayer, as this? Did ye conceive that ye were cloathed with an impossibility to love him too much? Or to love him

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as he ought to be loved ? And when did ye c ceive that it was an absurd opinion that he co be loved too much? Hence thefe two are conjoy rogether, Rejoyce evermore, and Pray without of ing. And what is joy, but a fruit of love rather an intense measure of love? We confe iris a question that is difficult to determine w ther prayer or faith doth keep love most in ex cise? We think love (whose soundation is of sepse) is most kept in exercise by prayer: her it is when we are straitned in the exercise of it doty, and when he turns about the face of his Thro then love begins to languish and decay, and the that excellent grace of faith doth step in, speak thus to love: Wait on God, for I shall Praise him, who is the health of my countenance, my God. Faith can read love in his heart, wh sense cannot read leve in his hands, nor in his fa but when he seemeth to frown, or to firike, fa can make such a noble exposition on such a dispe Sation: I know the thoughts of bis beart, they shoughts of peace, and not of war, to give me and pected end.

Prayer dorh likewise keep the grace of morti cation eminently in exercise: Would ye know what is the reason that our corruptions do fing many longs of triomphover us, and why we are much led captive by them a cording to their will Is it not the want of exercise of the sccret pre er, and that we are not much taken up in implo ing of the Angel that most bind the old Serpe the Devil, as is mentioned, Rev. 20. 1. that ha that great chain in his hand. Hence Paul when h corruptions were awakened, and ftirring with him, he knew no weapon so sureable for them prayer, as is clear from 2 Cor. 12, 7.8. where messenger of Satan was sent to buffet him; it said, that be besought the Lord thrice, that this mil depart from him. And our blessed Lord]

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(speaking of the casting out of a devil) he saith, Maith. 17. 21. This kind goeth not out but by fasting and prayer. It is no wonder that oftentimes we are ed captive by our iniquities, and our lufts and corruptions mocking at our profession, and scorning, such weak and feeble builders as we are. fay to us, Can such feeble Jews as these are, build such stately and glorious buildings in one day? But ye who are much in the exercise of this duty, and who to your own apprehensions doth not receive much victory over your lufts, which maketh you ofrentimes cry forth. It is in vain for me to seek the Almighty. and what profit is there that I pray unto him? (We confesse, the small saccesse that a Christian hath when he doch discharge this duty of prayer, doth somerimes constrain him to draw that conclusion, I will pray no more.) We think the small victory that ye obtain over your lusts, and the little increase in the work of mortification may proceed from the want of that fervency and holy fervor that ye ought to have in your proposing your defires unto God. The effectual fervent-prayer of the righteous availethmuch, as James faith, chap. 5. 16. If we want fervency in our proponing our defires unro God, it is no wonder that we want successe : or l.kewise ir may proceed from dur want of faith; our m shelief giving the return of our prayer before we begin to pray, and saying this unto us, That though we call, he will not answer: but as James Saith, chap 5. 15. The prayer of faith may save you who are fick, and may raile you up; for what soever ye ask in prayer believing, ye shall receive it. And it doth sometimes proceed from the love and great respect that God hath to you, desiring that your wounds may be alwayes bleeding, that so ye may be alwayes kept about his Throne. Is it not known that if our necessities were away, we should abridge and inch much of our fecret devotion to God? In a manner, necessity is that chain whereby

halt, o that they may rely on his strength to bear the Prajer doth likewise keep the grace of patience der our most sad and crushing dispensations) emine ly in exercise: would ye know the most compendio way to make you possesse your souls in patience und great trouble, Then be much in the exercise of a grace of prayer; Hence is that word, fam. 5. 13. any man be afflisted, let him pray, &c. And what ma Paul and Silas to fing in the prison, and so patient to endure the crosse? Was it not this, They were pro ing at midnight? Act. 16. 25. Certainly one that bat attained to much divine submission and boly enjoy ment in the bearing of their cross, they have been much in the exercise of prayer. Did ye never know going to complain of your anxiety to God, you have been constrained to forget them, and begin to bles and praise him, because he hath stopped the mouths de your complaints, and hath put a more divine and het wenly exercise in your hand? This the Psalmist did attain to in Pf. 89. where the scope of the Psalm will bear, that he was going to complain of the misery of the Church, and of himself, yet before ever he began to propone a complaint to God, he spent to the 38, verse in praising him. Sometimes Christians have been constrained to cry forth, It is better to be in the beuse of mourning, then in the bouse of mirth: and to resolve not to itet to be put in a fiery surnace bot seven times more then ordinary, if they have in the furnace one like the Son of God to walk with them.

Prayer doth likewise keep the grace of Faith emimently in exercise. O! but Faith (which is one of the mysteries of Godliness) doth much languish and decay in us through the want of prayer: It is impossible for a Christian to believe, except he be much in the exercise of prayer. We may maintain a vain

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hope and perswasion; but that spiritual exercise of Faith cannot be kept in life without that holy exercise of prayer: hence it is that prayer, when Faith is beginning to decay, doth go to God, and cry forth, Lord I believe, belp my unbelief. And we conceive there are these three grounds and golden pillars of Faith, on which it dorh lean, which prayer doth oftentimes administer and give unto it. First, there is that gol-den soundation, The faithfulnesse of God, which prayer doth abundantly make evident to the Christian z hence when a Christian doth pray according to his: promise, and doth receive a return of his prayer, he doth receive a demonstration of the faithfulnesse to God, which is a pillar on which Faith doth lean. Pray er doth likewise give unto Faith this second pillar, which is the evidence and demonstration of the goodmesse of God. O! but one that is much taken up in the exercise of the grace of Prayer, what large and eminent discoveries of God dorh he receive! He oftentimes disappoints their fears, and overcomes their hopes and expectation: he doth not regulate our enjoyments according to our desires, but he doth regulate them according to that divine and most blessed rule, his own good will and pleasure: and, O blessed are we in this that it is so! And thirdly, Prayer doth likewile furnish to Faith experience, which is a pillar on which Faith must lean, that which maketh the Christian have so small experience, is want of the serious and constant exercise of Prayer. O! but when he fromneth, we might have many things to support our selves, if we were much in the serious exercise of this duty of prayer. And truly, if we had these three pillars, our prayers would not return empty.

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Now the second advantage that a Christian dother reap by the exercise of prayer, is, he is admitted by this duty to most intimate and similiar correspondence with God. Did ye never know what it was to be-hold him who is invisible in the exercise of this duty?

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Did ye never know what these large and heave communications of his love doth mean? Prayer that divine channel through which that river of co solation (that maketh glad the city of God) doth ru When was it that Cornelius did fee a man standing white apparel? Was it not when he was praying? when was it that Doniel did meet with the Angel Was it not when he was in the exercise of prayer, offering up his evening oblation to God? Ofor con munion and fellowship with God (which is so re and fingular in these dayes) were the sweemesse of believed, we should be more frequent and constant the pursuit of ir. I confess, and I wonder that we are put to debate oftentimes, whether there be fuch a thin as communion and fellow thip with him, we do to lin enjoy it. What happinels (O beloved of the Lord, if I dare call you) have ye, which doth so much satis you, hat when your eternal happiness is clearly hold forch before your, face, yet ye do so much underval it? Surely this perswasion cometh not from him the called you. I think, if Angels and the souls of jour men now made perfect (if so we may speak) if the were admitted to behold that wonderful undervale ing of communion and fellowship with God that amongst the Christians of this generation, O bor might they stand and wonder at us! They would thin it a paradox and mystery, to behold any undervaluin of him who can never be overvalued: Would ye no blush and be ashamed, if he should imbrace you, that have so much undervalued him? I know no si that a Christian shall be so much ashamed of, when Mall behold that noble plant of renewn, as the low an and apprehensions that h bath had of him. If in heaven there were a latitud for us to pray, we would pray that prayer (when fil cur feer shall stand within the threshold of the dow of our everlasting rest) Pardon masor our undervalue of shee, O preceous Christ

The third advantage which a Christian hath in the exercise of prayer, is this, It is that duty by which we must actain to the accomplishment of the promises ! Though God be most free in giving of the promises, yet he will be supplicated for the acomp ishment of them; this is clear in Ezek. 36. 37. where in the preceeding words there is named and holden forth large and precious promises, yet be subjoyneth, Thus saith she Lord God, I will yet for this be enquired, &c. This is likewise clear, 2 Sam. 7. 27. where David receiving the promise that his house should be established for ever, and that the Messiah should come out of his. loins (according to the flesh) he maketh that sweet fruit of it: Therefore barb thy servant found in his beart to gray this prayer unto thee. Is not this a mystery to turn over your promises into prayers, and your prayers . into longs of praise? It is no wonder that we oftentimes complain, That bis word doth fail for evermore, becaule ye are not much in the exercise of that duty, which must bring the accomplishment of these things; that he hath promised.

The fourth and last advantage that a Christian dothereceive by the exercise of prayer, it is the most compendious and excellent way to resist temptations that allowers us. We spake before of mortisying of corruptions when once they have seized upon us, and that it is a notable way to mortiste them by prayer: this is likewise an advantage, that when temptations begins to assault us, then we should go to our knees for relief; and I conceive, if a messenger of Sacan were sent to bustet us, we might be constrained to pray without eccasing. Hence Jesus Christ who knew what was the best and most essectual remedy to resist temptations, he give h this remedy of prayer, Matth. 26. 45.

Watch and pray, lest ye enter into cemptation.

Naw we shall shut up our discourse by speaking a little to the last things we intended to speak of at this occasion, and it is how a Christian may be helped to

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walk suitably, as he aught under his spiritual bon and straits. We confels, it is one of the most h and difficult tasks in Christianity, for a person walk with divine submission under his publick bon that when God (in the depth of his unsearchab wildom) hath thought fit to draw a vail over his fac to subscribe that truch, He hath done all things we We confess, God hath these precious designes in suc a dispensation, as that he may first hide pride from our eyes, and that we may be taught to walk humble with him. O! but if we were alwayes enlarged i our publick conversing one with another , bow would we esteem of our selves above measure, and beginn padervalue the persons that are not thus kindly deal with by God! Hence is it that he alwayes mixet our wine with our water; he knoweth that the powe ing in of such precious liquor, these bruckle vessel of ours could nor contain it.

He hath this design likewise in such a dispensation that we may be put to the sweet exercise of the grace of prayer; in a word, that we may be constant an serious in that dury: We conceive, if some liberty of words and enlargements in publick were granted us we would abridge and come short in our private devotions. It is the great scope and main drift of some to seem great in the Kingdom of heaven amongst men chough they be least in the estimation of Christ, where

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And there is this design likewise in such a did ensation, and it is that we may be convinced of our folly and of the atheism and pride of our hearts, that we can rise up from secret prayer, and yet never have an anxious thoughts about it, but in publike straits and bonds, O how can we mourn and repine! And we contesse, we think these repinings doth rather proceed from this, that we think that gourd of worldy applaus as now beginning to wither over us, and therefore we cry forth, It is better for the diethen live, the

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from this, want of the presence of Jesus Christ, and the participation of bis (weetnesse; which we may most strongly convince you of by this, is it not sometimes. so with you, that under your publike bonds when ye have been most remarkably straitned within your selves, yet if your hearts have not conceived evil of you, but have testified their satisfaction, doth not your forrow then decay, and there is no more repining thereat?

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Now we think the best and most compendious way for a Christian to bear such a dispensation (as to attain to a divine submission to Christ in all things, and to leave our complaints upon our selves) is this: We should study much the vanity of our popular applause, what an empty and transferr a thing it is. I confesse, I would wish no greater milery to any, then to seek, and to have it. We think it is misery enough to have it; but certainly they walk fafest and most securest than cares not for it. Hence a Heathen said well to this pur. pose. Qui bene latuit, bene vixit: be that lurks well, be lives well. I would likewise have you much taken up in the consideration how ye have great diladvantage by your repinings and murmurings which ye have against his dispensations, in straitning you in publick. O Christians! doth not your repinings incapacitate and indispose you for the going about the exercise of secret prayer? Doth not your repinings under your publike bonds, make your bonds strong upon your spirits? I confesse, a Christian may contract and draw on moe fetters and bonds by one hours repining against such dispensations, then he is able to shake off for many dayes: and when ye are repining against such dispensations that ye have met with, doth nor your lusts and corruptions stir and awake within you? Surely they then prevail, as we may fay, nullo contradicenti, nothing standing in opposition against them to your apprehention.

We would also say this to you, that ye may attain

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to a divine and holy submiffion to such a dispensa as this, ye would be much in the consideration f what fountain your repinings and murmurings proceed, what is the rife and original of them, from which they spring? Is it not rather from a p ciple of pride, then from a principle of love and dell to God; from a principle of felf estimation, rat then from a principle of longing for Jesus Christ, forrow for his absence and withdrawing himself fr you; the evil of Diotrephas (defring the prebemine amongst the breihren) it is frequent amongst us; veting to be, as one laid, Aut Calar, aut nibil. desire either to be singular and marchlesse, or else to nothing. We confesse, if a Christian did serior ponder these things, and meditate upon them, certa ly he might bluth and be athamed at his own foll he might cover his face with confusion, and not to look up.

But however, we would defire you (even you the have in some reality and sincerity of heart, gone abo this most precious and most bleffed exercise of the gr of prayer) that ye may now begin to renew your ligence, and to add to your diligence, Faith, and your Faith, Vertue, and comfort your selves with the that there is an everlasting feast prepared for you heaven above, which is not like that feast of Asuen that lasted for an bundreth and fourscore four dayes: this bleffed feast chall last throughout all the ages long and endless eternity. Believe it, it shall be a bless and everlasting feast, It thall be an everlasting feast love. It shall be a feast that shall not be capable of an period nor end, nor yet shall know of any loathing there is no latiety, neither any loathing in heaven And, O may not this comfort you in your journey, and incite and provoke your desires to follow bim, who is altogether desirable, and altogether lovely, and the bright and morning star.

And likewise I would say this to you, even to you

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who are Atheists and strangers to this precious exercise of the duty of prayer; I think it were compleat misery to you, if there were no more but that ye are strangers. to it, even to this exercise of the duty of prayer: for we think the exercise of godlinesse it is a reward to it self, as we may say that word, Pietas sibi premium. It is such an inconceivable and excellent a thing, that it is a reward to them who foever have it. And, ohl will not your heares be prevailed with, to fall in love . with such a rare and excellent exercise, even with the exercile of godlines, which we conceive & profitable for all things? And, O will ye make it your study to pray to God, and to be in the exercise of godlineste, without which ye shall never see God; without which ye shall never be admitted to behold him (the beholding of whom is the exercise of all the Saints, and of all the souls of just men now made perfect, and of all those precious thousands that are now about his glorious Throne) and without the exercise of which, these fect of yours shal never be admitted to stand within the bleffed gates of that precious City, even the City of New Ferusalem, where all the redeemed of the Lord are ; and without the exercise of which ye shall be eternally and undoubtedly undone. If ye want godliness, ye shall undergo the pains of hell, and the torments of that lake that burneth with fire and brimftone: and the day is coming when that curse (that sad curse!) shall be sadly accomplished upon you, which is in Deut, 28.34. Thou shalt be mad for the sight of thine eyes which thou shall be bold: and when the Lord shall smite thee with an evilthat thou canst not be healed of, even from the sole of thy foot, to the crown of thy head: and thou shalt become an astonishment, and a proverb unto all Nations, whithersover the Lord shall carry thee, and thou shalt be mitten. before thine enemies: Thou shalt go out one way against them, and thou shalt flee seven wayes before them : and thy carcasse shall be meat unto the fowles of the air, and to she beasts of the field, and none shall fray them away; and

all these shings shall come upon thee till thou be destroyed O Atheilts! what a terrible and dreadful light the it be, when ye shall behold those black and hide everlasting chains, that shall once be wreathed ab your cursed necks! O, to be thinking that ere long are to dwell and take up your everlasting prison, our which there is no redemption again; and the door the prison house is sealed with the seal of the Kin which is an unchangeable and unalterable decree ! if the apprehensions and thoughts of this could one provoke and fir you up to pity your own precious immortal fouls! (with which there is no exchange Oh! what a woful and marvelous stupidity and hard ness of heart hath overtaken the people of this present generation, that go to hell with as much delight an ease, as if they were going to heaven! Oh! that you spirits were once awaked from your security, that might perceive the woful and miserable condition th ye are lying under! O Christians what are ye resolve to do? Are ye not afraid that ye shall be be-night with your work? O! shall the suffering of these pair first resolve you, and clear you of the sadness and inext cable sorrows that are in that bottomless pit? Now him who is that bleffed Master of astemblies, who ca fix these words as nails in your hearts, and who can roove them therein, to his bleffed and holy Name w desire to give praise.

SERMONIV. Thest. 5.17. Pray without ceasing.

cious estate of those that are now exactive, and who have now made blessed and precious exchange; that in stead of pray

ing without ceasing, they are now praising without ceasing. And, O beloved in the Lord! (if so we may call you) whether is that blessedness gone which you did speak of, the enjoyment and fruition of Christ, so that if he would have required it of you, you would have pluckt out your right eyes, aand bave given them to him? O! is he become lesse precious, that your respects to him are so much impared? Was it not once your divine and blessed lot, that ye could not have lived one day without the enjoyment of him, in whole face your eternal blessednesse doth lye? O! but absence and estrangement from him, is thought a dispensable want in these dayes: And that which is the ground of the expostulation is, that ye are so little in giving obedience unto this bieffed and precious command, Pray without ceasing. Yea, if the Rones and walls of this bouse, and if the rafters thereof could speak, they might ucter this complaint upon many of the inhabitants of this City, that they do not watch unto prayer, and are not exercising themselves in the entertaining a divine and precious correspondence with heaven. O! whither is the exercise of that precious duty of prayer gone? O how independent are we in our walk with God! O when did ye taste so much of his sweetnesse, can that when ye did restect upon it, ye were forced to whay, Did not our hearts burn within us while be spake. wiib us? When did be cast an indissolvable knot of ove upon your hearts, which ye hoped eternity could ot loose nor dissolve? I wonder that this is not a que-Rion which we do not more debate, How such undervaluers of communion and fellowship with God ere below (who can live many dayes without seeing he Sun or Stars, without beholding of him) can walk on overtake you as this, that ye can reign as Kings ithout Christ, and be rich and full without his fulder of the little of the below.

below, and to be enclosing himself in a sconce blessed and divine contemplation of that invisible Mand to have our souls united to him by a threefold which is not easily broken.

But now to come to the words, the next thing whe we intend to speak from them, is to know what is most compendious way to keep your souls in life, to have them flourishing as a watered garden in exercise of prayer, we shall say these sour things we

you.

First, be much in the exercise of the grace of when ye go to pray, that ye may have high and re rent apprehensions of that glorious and terrible jesty before whom ye pray: there is a precious mise for this in Isa 60.5. Thou shalt fear, and be larged, &c. O! but our arheism (and our having inteription engraven on all our devotions, wership of an unknown God) maketh us to have so little cels unto him, and tafte lo little of that sweetneffe, causeth the lips of these that are asleep to speak. H oftentimes go ye to prayer, and are no more in the ercise of fear; then if ye were to speak to one the below you? Those glorified spirits that are now ab his Throne, O with what holy reverence and feat they adore him! And if it be the practice of Higher House, why ought it not then to be the prad of this Lower-house?

Secondly, if ye would attain to enlargement in exercise of prayer, ye would be much in paying the vows that ye have made to God when ye were larged. I am perswaded of this, that our making o quiry after vowes, and our deferring to pay them, saying in our practice (before the Angel) It mas an error, and oth, no doubt, obstruct our access and liberary doth, no doubt, obstruct our access and liberary God; these two are conjoyned together, paying the vowes, and access to God, Fob 22. 27. Thou have thy prayer unto him, and he shall hear thee (while is access) and thou shall pay thy vowes. Are there

many of us that decrees many things with our selves, that are not established by God? O! when shall our resolutions and our practices be of like equal extent!

There is a third thing we would give you as a compendious way to attain to the exercise of prayer, and enlargements in it, be much in the exercise of fervency: Ah! when we go to prayer under bonds and straitenings, we take liberty to our selves to abreviate and cut short our prayers. O! do we know what a blessed practice this is to wrestle with God, were it until the dawning of the day, and not to let bim go till be blese us? What was it that made way to facobs enlargements? Was it not his leriousnesse and fervency? And these two are oftentimes conjoyned in the Psalms I cryed, and be bard me; the one importing his fervency, and the other his access. Our prayers, for the most part, dies before they win up to heaven, they proceed with so little zeal and fervency from us. This was the saying of a holy Man, that he never went from God, vvithout God; that ay vvhere he left bim, he knew where to find him again, It is a saying that many of us doth not so much as endeavor to attain to. Alace! we may say, that sin of neutrality and indifferency in prayer bath flain its ten thousands of enjoyments, vohen other fins (in prayer) bath but flaintheir thoulands.

There is a fourth thing which we shall speak unto, as the most compendious way to attain enlargement in the exercise of prayer, and it is this, Ye would be under a deep and divine impression of these things that ye are to speak of unto God in the exercise of prayer, either to have your spirits under an impression of sorticles or under an impression of sorticles, or under an impression of joy. In a manner a Christian ought to speak his prayer to his own heart, before he speak it to God; and if we spoke no more nor what our hearts doth endite, our prayers should not be long, and we should thew those vain and needless

needles repetitions that we use in the exercise of duty of prayer. Ol but we are exceeding rath our mouth, and hasty with our spirits in unte things before God. Almost we never go to pra but if we had so much grace as to reflect upon it, might be convinced of this, that we have utte things that have not been fit to be uttered to God; when ye speak of your burdens and crosses which never did feriously premeditate upon; and like speak of these things, as your joy, in which ye never rejoyce. O! conceive ye him to be altoget such an one as your self, that such a wofull curled Aice and delucion as this should overtake you? Christian should study before he go to prayer, to print and engrave his desires and petitions upon heart, he might have more liberty and accesse in proposing of them unto God.

Now that wherewith we shall shut up our discouppon this noble grace and duty of prayer, shall this, To speak a little unto the answers and returns

prayer.

And the first thing which we shall speak upon subject, is, What can be the reason that the C stains in these dayes are so little expecting and wait for the return and answer of their prayers? For do not oftentimes pray, and yet doth not know what it is wait for an answer and return to these prayers of our This exercise which is so much undervalued by us want of it, doth, no doubt, prove that marvel decay that is in the work of Christians graces. A we conceive, that the little waiting for the returns answer to prayer, doth proceed from the want of solide faith, and of the absolute necessity that we he in of these things that we pray to God for (for He necessities, makes strong defires, and earnest expe tions) but we may lay, that our necessities dies our petitions, we should be more in waiting for, expeding the returns of our prayers.

There is this likewise that is the reason of that wofull ractice, We have not a lively and deep impression of the arthen of these things which we would have removed y God; as when one praying for the removing of ome luits, and some pregnant and predominate evil, nd yet never cares whether it be removed or not : and be reason of this which makes us wait for and expect little the answer and return of our prayers, is, ecause we are not groaning under that yoke and urden, as though it were unsupportable; but we alk lightly under that yoke and heavy burden, and erefore we wait not for the answer of our prayers: Ve look upon our chains and fetters of iniquity, as ough they were chains of gold, and fetters of filver; nd to it is no wonder that we are not much in the exectation and waiting for our returns of prayer, and have these chains and fetters removed from off us-And there is this likewise which is the occasion four little waiting for an answer to our prayers, We ave not a right apprehension and uptaking of the preoulnesse and excellencie of those things that we leek om God; we do not know and understand what. dvantage should flow to us from the having of these ings that we feek, and what marvelous disadvantage al flow to us from the want of them, O! but the cople of this present generation wherein we now live, ave put a low rate upon the things of Religion, hich are of their everlasting and soul-concernment. on those things that were accounted most precious ad excellent by all these that have gone before us, and we taken up their possessions and eternal abode in at blessed land which is above. There is this one ing which we do undervalue and let at nought, and at is our communion and fellowship with God: We e indifferent in the having of it, and cares no wheer we have it or not, which maketh us not earnefly press after the pursuing of it. O Christians, be iswaded of it, that there are these three disadvan-

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na of tages that followeth unto a Christian that is not in waiting for the answer and return of his p

after he hath prayed.

The first disadvantage is this, it is a compend way to win to formality in the duty of prayer. I not fay that one which doth not alwayes wait for an (wer to his prayer, that he cannot pray in spirit, in fincerity and fervency: but I need not be afra say this, that he which is not much in the exerci waiting for a return and answer to his prayer, he pr little to purpole s and it may be demonstrated clearly shown by this reason: Can ye be serious in accomplishment of the means, if ye do not propose end and design before your eyes why ye do so? N what is the end and scope that ye propose be your selves in your going about the exercise that duty of prayer? I confess, we ought to go a it, not only as a help and mean to remove our and to obtain our advantages; but likewise we of to go about it as a duty incumbent to us: but if m not about the exercise of prayer, under both these siderations, and except we wait for the return and (wer, certainly we pray not aright.

There is a second disadvantage which a Chris hath that doth not wait for the answer and return hisprayer, he looseth many sweet experiences of love and good will of God towards him. It is now der that many of us doth not receive much from Q the reason of it is, because we are not expecting waiting for much from him. I will not fay but a C Rian that is not much in the exercise of waiting, fometimes obtain the answer and return of his pra but we may fay these things to such persons, If prayers be answered, and ye have not waited for return and answer of them, surely ye loose much s nels and precioulnels of the answer of your pra There is this likewise which we would say to such sons as these, If a Christians prayer be answered

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doth not wait for the answer of it, then the Chriian cannot so resolutely build bis faith upon such an sperience to believe that God again will answer his

ayers, as if he had been waiting upon a return.

There is this third disadvantage that follows a Chriian who is not much in the exercise of waiting for the turn and answer to his prayer, He cannot continue ing in a praying frame. I conceive that the most fit nd compendious way for a Christian to keep his spirie a holy and divine correspondance with God, is to we it alwayes in a holy and fit capacity to converse ith God: this is a way to be much in the exercise of aiting for the return and answer of prayer. It is a eet exercise to be expecting and waiting till the vision all speak to you.

Now are there not many here who if ye were posed ith this question, When were ye put to the lerious sercise of waiting for the return and answer of your ayers after ye have prayed? I am perswaded of it, ye ould find it a difficulty to fall upon the number of the yes wherein ye were taken up in this exercise,

ink that which doth so plainly demonstrate that wo-Il formality and dreadful indifferency that is among fe (in going about the exercise of this duty of prayer) this, We do not wait for the answers and returns of ar prayers from God. O Christians! are ye so peraly complear, or have ye already attained to the full ture of one in Christ, that ye do not wait for the aners and returns of your prayers, that so ye may re-

ive more from God?

And I would say this to these Atheists and strangers God, vvho never knevv vvhat it vvas to vvait for an sover and return to their prayers: and are there not any such here, vvho if their consciences vvere novv sed when they did wait for a return to their prayers, ey might (if they speak the truth) say that they did ver vyait for an answer to their prayers? I say to ch, that they did never pray aright.

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Now the second thing which we shall speak the returns and answers of prayer, is, Ha Christian may come to the distinct knowled this, that his prayers are heard and answered thing indeed, we confesse, that many of us are much taken up with, we not being in the exer to know fuch a thing.

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Aud firft, there is a difference betwixt the he ing of Prayer, and of getting a return and and to prayer, God, in the depth of his unlearth wildom, may sometimes hear our prayers, yer make a long time to interveen before he give sepsible return and answer of that prayer : the where it is faid clear from Dan. 10. 12, 13. Daniel, That from the first day that he afflicted Soul, his prayers and supplications were heard; yet it is one and twenty dayes before the antiand return of his prayer did come. These are it distinct mercies to the Christian, the hearing of prayers and the receiving the answer and return his prayer which he hath prayed for. And it clear from Psal. 34. 6. This poor man cryed, and Lord heard him, and saved him out of all his trouble

We shall say this secondly, that there is a gre and vaft difference betwixt the returns of pray and the delayes of the returns of it; and yet were a bad inference to infer that God doth deny give as the answer of our prayers, though he del them's while, or to fay that we can have no anim at all, though we confels that is the common pla from which Christians do bring all their argume to prove that their prayers are not heard, even delay of the answer and return to their praye and this is clear from Rev. 5. 10, 11. Where the of these that are crying to God for the revenge of the blood upon the earth, their prayer is heard, and withall they are desired to stay a little, untill the brethren (that are to be stain) should be fulfilled. then their prayer shall be fulfilled and accomplis unto : bem.

There is this thirdly, that we shall speak to, and it is this, That sometimes our prayers may be both heard and answered, and yet we will not believe that it is so, when we are waiting for the distinct and soide apprehension of this mercy: and we conceive that this is either occasioned through the greatpesse of affliction upon a Christian, and the contipuance of his stroke, as it is evidently clear from Joh 9. 16, 17. where Job faith: If I had called, and he had answered me; yet would I not believe that e bad hearkened unto my voice. And he gives this o be the reason of it, For he breaketh me with a empest, and multiplieth my wounds without causes Or this may be the reason of it likewise, Why ? when our prayers are both heard and answered. we believe not that it is so, and it is because of he want of the exercise of waiting for an answer. nd that we are not much taken up in expecting a eturn from God to our prayers; and therefore. when our prayers are heard and answered, we annot believe that it is fo.

There is this fourth thing which we shall speak o, concerning the returns of prayer, that the prayers and peritions of a Christian, even while e is under the exercise of misbelief, they may be heard and taken off his hand, as it is clear from Sal. 116. 11, 12: Isaid in my haste, all men are iars : But there is a sweet and precious experience which followeth that, What shall I render to the cord for all his benefits towards me? And this is clear rom Jonah 2. 4. compared with verse 7. where e faith, I am cast out of thy sight; and yet he faith overse-7. When my soul fainted within me, Irenembred the Lord, and my prayer came in unto thee,

Now, to give some answer to the question which we proposed, how one may know whether proor his prayers be answered: Fust, if a Chri-

though he do not receive a sensible manisch of the grant and acceptation of his prayer, but a manner) he is devied of the answer and re of it, yet if he do attain to fuch a length, pray without ceasing, and to have strength to complish this duty of prayer, that is, (no do a clear token and evidence that your prayers supplications are heard by God, and in his and appointed time, thete prayers of yours fhe answered, and this is clear in Psal. 138 3. w David giveth this as a token and evidence that prayers were heard and answered; In the day w cryed, thon answeredst me : And what is his ment that he bringeth to prove this, that prayer was answered? It is, and frengthened with strength in my foul. Certainly it is a bad and an evil token that your prayers are not he if because he denieth your suit and petition time, ye leave off the exercise of the duty of p er, and faint in the day of your adverfity.

There is a second thing by which you may ke whether or not your prayers have met with turn and answer from God, and it is this : If y prayers be fuitable unto his own word, and and able unto his hely and most divine will and fure, then you may be perswaded of this, God hach beard your prayers, this is abunda clear from, 1 John 5. 14. And this is the confi that we have in him, that if we ask any thing aco ing to bis will he beareth us. Certainly it is cult and exceeding hard, we confesse, for all stian to exercise faith upon the fore word of p er, abstracting from all other grounds: Beril would have our faith clevated and raised to fo vine a pitch, we would believe this precious to that what seever we ask according to his will, he ! eth m, and that he will answer our supplicati therefore will we wait patiently and faith ppen God.

There is this third thing whereby you may know phether or not your prayers be heard, and it is, ye have delight and spiritual joy in the exercise f this bleffed duty of prayer, though ye have not he return and answer of your prayers, yet it is nevidence and token that your prayers are heard, nd you shall shortly have an answer given to hem; and when ye lose jour delight in duties which ye once attained to, then ye may be afraid hereat: There is somewhat of this hinted at, in ob. 27. 9, 10. where Job giveth this as a reason ad ground that he will not hear the prayer and pplication of the hypocrites, because be delight. b not himself in the Almighty: Inferring this much, hat if he would delight himself in God, then he ould hear his prayer, and give him a return and ower to it.

There is this fourth thing whereby you may know hether or not your prayers areheard and answered, d it is when your fadne fle and anxiety (about that hich you were alking from God in prayer) is reoved and taken away; this is clear from, I Sam. 18. where this is given as an evidence that Hanna as heard in her prayer and supplication; because r countenance was no more sad : and certainly when ir prayers have fuch a return, then we may know

flinctly that they are selwered by the Lord.

And the fifth thing that we would propose to you hereby ye may know whether or not your prayhave mer with a return and answer from God, if pray making use of Jesus Christ as a blessed yes-man to interpose himself betwixt the Father d you; then you may be perswaded of this, that or prayers are heard; this is clear, whe eit is ise repeated, Job. 14. 13, 14. Whatsoever ye ask my name, you shall receive it, believe it, he can' ny you nothing that you feek from him, if you tio faith.

Now, that which thirdly we shall speak to spon D 2

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the return of prayer, it is, to these things who doth obstruct the hearing of our prayers, why are not answered by him, so that oftentimes we pray to him, be shutteth out our prayers from and covereth himself with a cloud, so that our precannot passe thorow: O but if that duty and precounces which Hezekiah gave unto Isaiah 3 (which truly is worthy to be engraven on hearts). Lift up thy prayer, &c. which doth in that it was a weighty thing which would reconnech seriousnesse in going about it: I say, if worthy counsel were obeyed, we should not need to propose these obstructions, and to come of Gods wayes. Now we shall speak to these structions which hinders us.

Fish, hypocnific which we have in the exe of prayer: Obat we pray much with our judge when we pray nor much with our affections! is, our light will cry our, crucific fuch a fuft; our affection will again cry our, hold thy hand Is a difficulty to have the spirit of a Chel brought such a length, as to have his judgem and affections of like measure and excent : Job eth this as a reason why God will not hear ah erires prayer, Job 27. 10. even because he it constant; there is a woful dilagreeance ben what we speak, and what we think: We speak many things with our mouth, which our he fomerimes wiedelle that we would bot have granting us (in a manner) our affection is a teffacion against the return to many of our pres Our idolsare fo fixed in our hearts, that well Agag the King of our lufts, though there be our a commandment from the Lord to deftro thele; and it may oftenrimes fpeak, that the bil nels of death is past our against vs : Seeing w oftentimes spare them contrary to his bleffed

There is a fecond thing which obstructs the

ife of prayer, and is is that woful and curfed end hat we propose to our selves in going about this very, this is clear in James 4.3. You ask, and res upon your lufts. Oh ! that woful idolatry that chisftans doch intertain in the exercise of Prayer ! that glorious and inconceivable attribute of God, of eing Alpha and Omega, which we do facrilegionsly teribate to our felves in making our felves the betipping of our prayers and the end of them also, it unders much our return of prayer; certainly thefe woful ends that we speak of in the beginning of our likeourse (and all alongst it) dort (no doubt.) narvelonily obstruct the answers of our prayers.

Now the last thing that we shall speak upon the return of prayer, shall be to some advantages which Christian may have from this that his prayers are niwered, and that he hath received a return from he Lord, believe me, there is more love in the anwer of one prayer than Eternity could make a commentary upon: O what love is in this, that he should condescend to hear our prayers? That such a gloripas and infinit Majefly thould (in a manner) deign himself to bow down his ear to take notice of these petty defires that we propose unto him? And there are these five advantages that a Christian may have

from this.

First, it is an excellent way to keep the grace of love in exercise, this is clear in Psal. 116. 1. I love the Lord, because he bath heard the voice of my suppliestions. O but love in some hath eminently taken: fice when they have reflected upon this, that their

prayers are heard.

There is this second Advantage that a Christian hath, It is an excellent motive and perswafion to make us constant and frequent in the exercise of Prayer, this is clear in Pfal. 116.2. where he refletterh upon the hearing of his voice, therefore will I call upon bim as long as I live; I am per [waded of

this,

this, that our little exercise in prayer, dother proceed from this, that we wait not for a cofprayer, and therefore oftentimes it is so the do not receive a return. Believe me, there is joy and Divine satisfaction to be found in the and spinitual convictions of this that our prayer heard, than we will have in the exercise of

prayers that we pray.

There is a third Advantage that a Christian from the return and answer of his prayers, it evident token from the Lord that his prayer cepted by him, when a Christian can read his re ciliation by the gracious returns of his prayer thanhe is in a gracious estate and condition O. is potithat a great Advantage? We confest may hear the prayers of the wicked for me that are common, but the hearing of a real Ch ans prayer both in mercies common and fpe proveth that his person is accopied by God. For must be accepted of him through Jesus Christ fore that he can have pleasure in our facrifice, is not this aprecious Adventage to read your A tion upon the returns and answers of your prafrom God? May not the Christian fay when he the with such a return and answer of his prayer, M I am perswaded that I am begetten unto a lively be because be bath beard the voice of my supplication! amanner, it is a character wherein you may your interest and infestment in that precious most blessed inheritance that is above. O ifth were no more to provoke you to wait for thele be sufficient to unty many of these debates and putings that you have about your interest iu Ja Christ! And O may not this argument provide you to love him-

There is a fourth Advantage that comes to be Christian from the consideration of the return answers of prayer, It is a compendious way

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lence is that word in Pfal. 6.8. Whereupouthe opfideration of the hearing of his prayer, he break-th forth in that saying. Depart from me all ye porkers of iniquity; for the Lord hath heard the voice f my meeping. In a manner, speaking so much, hat he would have nothing to do with such ones is they were.

Lastly, the return and answer of prayer, it is nexcellent way to keep our Faith in exercise, it is a sweet experience of the love of God, upon which we may build our hope in our darkest night, ven to call to mind these things that he hath given ous in former dayes, certainly a Holy and Divine escention upon these things might perswade us that he will not shut up his tender and loving mercies.

nto an everlasting forgetfuluesse.

Now to close up our discourse upon this noble luty and grace of prayer, we shall desire this one hing of you, Who is begotten unto a lively and presions hope. That you may be more in that noble exercise: I may say, that there is no sin which a Christian shall be more deeply convinced of in the say when his feer shall be standing upon the utmost line of time, as this sin of the neglect of the duty of prayer: And we confesse God may reprove many, That they bind heavy burdens on mens shoulders that are grievous to be born, and doth not so much them if selves, as touch them with one of their singers.

But however, serionsly enlarge your hearts unto this blessed exercise, for believe me, it is the way (if so we may speak) to bring down Heaven upon Earth: But alas, I am ascaid that this duty of prayer is not much now in practice amongst many of us in these dayes: Is not prayer that noble duty almost laid by in this evil and perverse generation as a thing unsavory? Oh that ye had now a Divine anti-cipation of that glorious enjoyment of him, which you shall have throughout all the ages of Eternity.

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if you be serious in this exercise! Oh, may walk mournfully many daies in the bitternels of souls, because we are not more in the exercise cret prayer? Oh! whither is our devotion gon these dayes? Oh! whither is it gone? I am ass that if these that have lived before in ancient day were now alive, doubtlesse they would be ignoral us, and they would not acknowledge us for O stians. I would say this for these who never serio practised this duty as yet, of which number there many. Obut prayer be another thing then the m part of you conceives it to be; I think it is not of mysterious in its nature, to conceive how the spirit man can converse with him that is the Father of S rits, how there Chould interreen communion and lowship betwirt such two: It is a mystery and ride furely which we cannot easily unfold: But withal, 7 is a lamentation, and shall be for a lamentation, that exercise and practice of prayer is grown as mysterious she nature of it. O but there are many of you, to supposes ye are praying aright, and therefore you this all is well, Who shall be cut of as thefe that never praye I conceive, if we believed all that is spoken upon the exercise of prayer, what divine properties are requi to a Christian that would seriously go about the ex cise of this precious duty, we might cry forth, This a bard laying, who can bear it? And certainly it is together impossible for us, though it be not impossible for God, to enlarge our hearts to pursue it, For wi him nothing is impossible. Oh! that if once ye mig be perswaded to set about the exercise of this precio and most excellent duty of prayer, which will be your eternal advantage, and soul everlasting concer I am afraid (O Christians) that if one from heaven (who hath entered into those everlasting at blessed possessions of that excellent and blessed estate life) would come down to earth (if so with reveren we may speak) and preach upon this Text of ours, Pil po ither

ithout ceafing, and speak of these precious and unspeakble advantages which do accompany the man that is such in the exercise of prayer, there are many of us, fear would scarcely be enclined to hear such an exhor-air. ion. And more nor this, if one from the dead would da rile, and come from the pit unto this City, and preach On this Text unto you, Pray without ceasing, having the chains of everlasting wrath hanging about his neck, nd preach upon these sad and unspeakable disadvanges which are to be found in the neglect of this effed exercise of the duty of prayer, and should detoure you to flee from the wrath that is to come. Oh & irin ould there not be many of you (I'am afraid) who is ould flop your cars, and would not liften unto the add oice and language of such an exhortation? Ab! when ridiner are many of us going? whether are we going & batting separation from the presence of the Lord is now to the hypocritical Christians of this generation! We thine not afraid of that wrath and eternal, deftraction nu But to you that are heirs of the promise, who are

quiteirs of the grace of Life, and who are begesten agains extente a lively bepe, I would say this to you, Pray wishout this casing; and once you shall sing without all ceasing, is and without all interruption: And to these that prayes file or, the day is coming when they shall how in that nie and brimstone! when they shall be brayed in the morcioner of the wrath of God, by the pestel of his severe bet ustice, when his Omnipotency shall uphold you, and cerns Justice shall smite you eternally ! Oh, it were many from your advantages that you were (indeed) Beafts. gan ithout immortal fouls. For to have fouls, doth cacitate you for an eternal being, and for an eternal

rendanishments. PIL

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SERMON V.

Prov. 4. 23. Keep thy heart with all a gence, for out of it are the issues of life

ed in each one of our bosomes, the which each one of us that are might behold one anothers hearts

might behold one anothers hearts would become monsters and wonders one of us to sher, and to our selves likewise, and might cry out where is the God of judgement, that takes not veng on suib deceiesul hearts? If our hearts were turned of us (so to speak) and if we saw the infide of hearts, we would wonder at his patience. I think is the desperate deceitsulness of our hearts, that the Saints fince Adams dayes, and Chall be to the of the world, had but one heart to guide, I think would milguide it : I would only say this to Belie that if your hearts were left one hour to your sele keep, you would commit more iniquity, than y that I would speak to, before I come to the words I would request you to take notice of them. And shore is many of us that hath two hearts in our bold For such an one is the hypoerite, Fames 1.8. Al minded man is unitable in all bis wayes, that is a man hath two hearts, a part of his heart goeth to God, a part of his heart goeth to the devil: And I thin we were all well learched, it is to be feared that of us would be found two hearted men. Secondi although ye would give Christ all your members if you would not give him your hearts, it flion mothing thought of ; if you would give him you to that you should not look to your idels pleafantly yet look with delight upon any curfed or finful of

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nd if you would give him your ears, so that you could or would not hearken to the voice of any of your impracions, but be as deaf as an adder unto them; and you would give him your tongue, so that you should or speak any thing dishonourable to him; and if you. fould give him your feet, so that you should not walk many way, but in an approven path of godlinels: Now. fay, although you would give him all thefe members. f your body, yet if you give him not your hearts, it is Hed no purpole, Prov. 32 26. Ony fon, give me thy eart, &c. Thirdly, there is many which giveth their earts to their idols, and their tongues to Christ, but: n one day they shall be found to be but deceivers. aftly, it is a noble thing for a Christian to be taken. ip in the keeping of his heart's I may fay this of the beart, which the Apostle Famer said of the tongue, Is s an unruly evil full of deatly porton, Jam. 3. 8. The. heart is taken up with whoring from God, and with contriving the way how to fatisfie its lufts, and contisually forfaking the living God. Our hearts are doing nothing in all our lifetime (many of us) but prophaning his holy Name, and blaspheming the God of Faceb.

Now to come to the words, there is four things therein. First, the duty imposed upon a Christian, and that is to keep his heart. Secondly, that the heart of man hath many seekers, which is imported in that word, keep. Thirdly, you have the qualification and way how a Christian should keep his heart, which are rendered in these words, with all deligence, or as the words may be rendered, with all thereing. And lastly, the reasons why you should do so, for out of it are the issues of life, for if you do so, you shall have life, but it not, from thence is the issues of death. Now from the first thing in the words, ye would consider these wo things.

First, that it is a duty encumbent to every Christian . to keep his heart; this is dear and only from our

Trate.

Text, but likewise in Deut. 4. 9. Only take her aby self, and keep thy soul diligently, &cc. Prov. 23. Guide thy heart in the way: Which is, study to ke it diligently in the way of godlinesse; and it is a likewise, that a Christian ought to keep his heart in the great advantages that are holden out in Script for so doing; only take that place in Prov. 16. Bester is be that tuleth his spirit, then he that takes city.

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The second thing that I would say, is, To post out the world disadvantages that waits upon him it rules not his own heart, but gives it leave to to here and there, Prouse, 18. He that bath not ever his own spirit, is like a city that is broken do and without walls: And there is these two disadvantages that waits upon not keeping of the heart. Fit There is no tentations that assults a heart that is kept, but they become victorious; spiritual strength for saken them that keeps not their hearts, condly, There is no exercise nor duty a Christian amployed in which keeps not his heart, but he is less that which bath no walls, and in which there so order.

Now, the next thing that I would freak to, ist show what it imports to keep the heart, and what a the directions and wayes which a Christian ought have before him in the exercise and duty of keeping

his beart.

And first, it imports this, that a Christian should observe the motions of his heart, and should not his heart nor thoughts go astray, but should have register of all their motions, as is clear in Luke 21. And take heed to your selves, lest at any time your hear he overcharged with surfeiting and drunkenness, a cares of this life, and so that day come upon you mawate

The second thing which keeping of the heart is cludes, is, You most keep all the things that pertial so your hearts and there is these five things which

must keep. First , your thoughts , you must keep your thoughts lo Braitly, that you must not give them any sinfull satitude in the least manner. Secondly, a Christian he must keep his eyes, which are the windows through which much wickedness is conveyed to the foul, Prov. 23. 26. My (on give me thy beart, &c. Prov. 4. 25. Les thine eyes look right on, and les thins eje lids look straight before thes: As if Solomon had said, It is but foolithnesse to keep your hearts, if ye keep not your eyes. Thirdly, ye must keep your tengues, that they speak no evil of the wayes of godlinesse, for so is the words following the Text, Put away from thee a froward mouth, and perverse lips put far from thee, which is, Order thy tongue. Fourthly, you must keep your feet, that you walk not in the pathes of wickedness, if once you give a latitude to your feet to go in the way to hell, it shall be but in vain to keep your hearts, therefore keep your fees from running to the murther of your own fouls. Laftly, you must keep your Bars, ye should delight to speak good of Godlinesse, and ye should also delight so hear good spoken of it: ye fliould not be amongth these that savour of nothing but of sin. Bur ye should be amongst these that favour of good, therefore as ye would not be accessory to the murther of your own souls, and as ye would not have the bloud of them lying upon your heads, ye must needs keep all these paris that belongs to the keeping of your heart aright.

The third thing which the keeping of your hearts includes, is to eshew all unclean things that may defile your hearts: Prov. 3.8. Remove thy way far from her, and come not nigh the door of her bonse. When you see any evil thing approaching, you must depart from it, and eshew it; Deut. 12.30. Take heed to thy self that thou he not snared; there are many snares that may be accessory to destruction, and there is this that Moses marks as a chief evil, and likewise oftentimes so bids in this book to have salse weights and ballances,

Lev 16. 36. Deut. 25. 15. They are not fins themselves, but because they are an appearan evil, we should eshew them, therefore he fo them: And the Apostle bids us likewise, abstati

all appearance of evil, 1 Theft. 5.2%

The fourth thing which keeping of the heart cludes, is to put restraints on your hearts that so ye not commit iniquity, ye ought first to lay the of Christs love upon your selves, ye should wife lay the bond of judgment upon your felves, ke ing that once God shall call you to a reckoning to your wickedness, which now most wickedly commit: and ye ought to lay the bonds of Omnisciency upon your selves, to know and con that all things are known to him, and that hell all things, and ye ought likewife to confident grievous and how displeasant a thing sin is to Mijesty of God, that man, who is the workman of his hand, shall rife up against him: We may rbat of our selves which is in Lamen. 3. 22. 10 the Lords mercies that we are not confumed, becan compassions fail not, they are stesh every morning. All these things a Christian ought to lay to hear leriouffy to confider them.

The fifth thing which keeping of the heart inch a Christian ought not to flight the opportunities unco him for the strengthning of his Grace, for which fight opportunities keeps not their hearts.

The last thing which it imports, is, that a Chi an would be much in the diligent exercise of duties the heart may be kept and holden in a noble fi and there is two exercises which a Christian oug be diligent in. First, the exercise of prayer. See ly, The exercise of watching. There is a five frame which a Christian should be in, which w rightly keep his heart : First, in a france of pray that He should not be flick and cold-rife to go duries, the command thereof is holden out in

Word, watch and prayer, and also in that word, pray without ceasing. The second frame should be a believing frame, and it is to be feared that there are not many such here, but that there are many walking in such a way and frame, which alas (I tear) will lead them in the way to hell! If we were smeere, we would hold. Christ fast, and would not let him go, and if our hearts were in a right frame, we would avoid any thing that might make him to depart from us; but alas! we have many clear evidences (now adayes) that we care not for Christ, we care not whether we have his presence or want it, the want of his presence is as lightsome and. pleasant to us, and as well taken with by many, (I will not fay all) as the enjoying of his presence, and this is a sure evidence of grosse prophanenesse, ignorance, and estrangement from God > If there were no more to prove it but this, your stoutness of heart to meddle with In, proves that you are unfound Christians: We would defire you by all the torments of hell, and by all the terrors of that everlasting lake which burneth with fire and brimstone for ever and ever, by all the joyes of ceven, of that higher house, that ye would carry a mised walk before God. The third frame that Would defice you to walk in, is in a tender frame; and if to ye were walking, ye would be loath to some mit fin wilfully, and wo thall be to them eternally which do so ! we will not (many of us) believe this, although Angels would preach it unto us for our hearts are hard like an Adamant stone: I would only say this to you, this Book, this glorious Book is sealed with leven Seals, anchour hearts are feuled wirtr 14. leals. O wo be to those hard bearts that many of us have, we will never know untill they run us crernally into the bottomless pit! The fourth frame that a Christian should walk in, is in a loving frame, you ought to have your hearts burning within you with love towards that glorious, infinite, and mysterious object, Jesus Christ. We shall never be able to comprehend, nor recompence that

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that love which he hath to us; for the furthelt w go, is to be fick of love for him, But O ! he with love for us, he had to great love to us, the laid down his lite for us. The fifth frame that a C stian should walk in, is a fearing frame, to walk der the fear of the hazard that you are in if you be to your selves, and to your own strength, I may cursed be the person that never keeped his heart in no

of thele five things that we have spoken of.

Now, the third thing that we would speak to fro the words, is, to know the times when a Christian should especially keep his heart, and there is fix time when (I conceive) he should watch over his hea carefully and keep it. First after be bath met wit some enjoyment, then he should keep his heart, an nor let it go wrong. The second time is in the tim of defertion, for that time is a wandering time from the living God. Thirdly, a Christian should kee his heart when he perceives his temptations to be ve subtile. And the fourth time is to keep your hear diligent in duties; for when you are negligent in ties, then the Devil is busie to get your hearts. fifth time is under a secure frame, then you keep your hearts mightily. And the last time temptations are like to grow very frong, you thou then at that time keep your hearts with a firong guar Now, as for the first time, to wit, to keep it under en joyments, we should then study to keep our hearts, si then, and at that time the Devil condescends to dand us upon his knees (if so we may speak) and for the me would give you some considerations.

The first Consideration is, the heart of man is nere prouder and proner to commit iniquity, then after en joyments of God, he is never more prone to secutif than after enjoyments; when was it that the spoule sleeped? But when she was full of joy, Song. 5.3. have jut off my coat, how shall I put it on again? of

When was it that the Disciples raved? but when the

were on the Mount, when they faid, Let us make three Tabernecles Matth. 17. 4. and when was it that John committed Idolatry? was it not when he saw these ex-

ellent visions of Heaven.

The second Consideration is, that the stroak which s given by the Devilafter enjoyments, it is a very sad Broak, and bath caused many to say, who can stand before the children of Anak? And to draw that conclusion, I shall once fall by the band of some of mine enemics.

The third Confideration is this, if a Christian imbrace a temptation after enjoyments, it will be very

ard for him to shake it off.

The fourth Confideration is, that the imbracing ofa empration after enjoyments, it is a fin very hardly to e repented for, it will cost him many tears for repentng of its for it is a hardning thing which will harden his heart mightily underall fours of fins which we can ommit.

Fifthly, Confider this, that the imbracing of emptation after enjoyments, it is very displeasing to Christ, when ye imbrace an idol, and prefers it beore absent Christ, O that is a most dangerous fin! But when you imbrace an idol after enjoyments, that is a damnable sin, for ye prefer it to a present Christ, O

that is a fearful fin!

Now the second time when ye should keep your bearts, is when ye are going about the exercise of duties, and especially in the duty of prayer, and ye should keep it in four or five respects. First, in going about duties, and namely in prayer, yeare letting in vain thoughts if your hearts be not well-keeped. Secondly, the heart of a Christian is most ready to fall in the sin of formality, and therefore if ye keep not your hearts well in duties, you cannot be but formal in the performance of them. Thirdly, our kearts many times have too low thoughts and uptakings of the incomprehensible Majesty of God, the damnable ignorance which is amongst people, makes them get so little ad-

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vantage in prayer, do you not speak to him as to your fellow-companions? Where is the exer fear, and of trembling, which Christians in old used to have? as Moses when he appeared and can fore Gode Fourthly, Our hearts are prone to lief, and ready alwayes to misbelieve God and h miles. Laftiy, Except ye keep your hearts, iti possible for you to take alongst with you your new if one were thanding by and heard your prayers, would fay that you are not in earnest with God you leek lu h things from a principle of light, an from necessiry. Now I would pose you wich whether ever you have been observant in any of ducies or not, There are many whose prayers in them to have more distance with God, theref would request you to look to this, that ye be ferid prayer, and to know whether or nor this be your fr for there is some that will come from prayer wit mor bonds on them than when they began; and is the reason of that? but want of fervency: great mystery of his love that he fends not fire! heaten to burn our facrifice, and confume our likewise! for what is many of our prayers, but were the cutting off a dogs neck, which is an about to the Lord.

The third time when a Christian should espe heep his heart, is under desertion; and I shall you three reasons why he should watch well a time. First, The devil is busest to seek our a under desertion. Secondly, The imbracing of a under desertion; it is for that why God leng out the time of our lying under desertion so long cause we go to the bed of sove with an idol when is away. Thirdly, Because a Christian hath strength then, he loseth both much of his faith a his love: Maketh he you then to look on the wa eastelesse as the white of an egge? ye must take a dispensation of Christs love, that he makes all astelesse to you under desertion: That is a noble dispensation, for by it he imposes a necessity upon you to

seep your hearts till he return unto you again.

The fourth time when a Christian should keep his beart, is, In asccure frame: I think there are some leeping in a sleep of conscience, which will never wake untill the lereighings of the damned in hell wake them. I shall propose two considerations to reep your hearts in security. First, Because when ye re secure, ye have then least strength; and is there any mongst you that dare say but the devil then affaults on most bitterly? and when your heart is living in fearity, it speaks that ye are in a catnal frame. Secondy, It we keep not your hearts when ye are fecure, then e may bid faith, love and joy fare wel untill some other ime, as ye may see in the practice of Felix, Goaway, ud I will bear ther at another time, Alts 24. 25. I rould not desire a more lad case to an enemy, then or to keep his heart when he is under feeurity, for he pay bid the graces of the spirit farewel untillanother ime.

The last sime when a Christian ought especially to keep his heart, is, when strong and subtile temptations appear plausible, honest-like and beautiful, then e must be upon your watch. O doth not temprations win in upon your hearts before ever ye be aware; and his speaks much security and unwatch sulness: I would sy it is hard; yea, very hard to a Christian who is watchful to take up the wayes of the devil, whose vayes are more suitable than the way of an Eogle in the ir, or the way of a Serpent upon a rock, or the way of a bip upon the sea. Who can comprehend his wayes? be tempts us alwayes, both upon our right hand, and spon our lest hand, both behind and before, both waking and fleeping; we are never free of his deceicful and unscarchable crasts. I wou'd lay this unto you. he is happy that fears alwayes, and hearkens to Christs voice of direction in his Word, depending upon him for

for Arength, but many liftneth more to the temptations nor to Christs blessed voice.

Now, the next thing which I would spead is, to propose some considerations to presse your your hearts; and, O that ye would consider of

and lay them to heart.

The first consideration is this, I think many may be afraid that the devil dwels and keeps poffe in many of our hearts, and alace! He is like to possessor of some of them perpetually. I will give five evidences of one (that by all appearance) devil hath his heart. And, now I charge you Atheists!) in the Name of our Lord and Sa precious Chrift, that ye would examine your by them. First, Was never on of you convince cry out that word, Pfal 25. 11. For thy Names O Lord pardon mine iniquity, for it is great: Il such persons that was never convinced to cry out and were never convinced of the hard difficultie to to the right keeping of your hearts, by all appear the devil hath your hearts in keeping, for thefe hearts are in the hands of he devil, they are never fible of their lost estate. Secondly, These who wan to make use of Christ, that is a token that devil hath their hearts in keeping. There is man us who is convinced of the vanity of our idols but alace, many of us drownerh our convictions with fin of tippling, and buries them in the sepuich drunkennesse; but believe it, if ye go on so and tinue therein, God will plead with you for the The third evidence, one that hath a filent, har and deceiving conscience, and whole conscient Glent: By all appearance the devil hath that per heart in his hand, for the devil intifeth many with greedinesse, and will make their conscient to reprove them, so that they delight in no be for he hath taken away the tongue of their conle le that it cannot speak: But believe it, the

oming when your conscience shall be the greatest foe nd enemy that ye can or shall have : and believe it, here are many of you here who hath your hearts lo ardened as those that are mentioned, Epbel. 4. 17, 18. Poo walk in the vanity of their own mind, having the unerstanding darkned, being alienated from the life of God, rough the ignorance that is in them, because of the blindzed, it will not speak to you, although ve would ommit that damnable fin against the boly Ghost: And e think your selves well enough when it doch not rerove your But alace, ye si ep with a faise wienesse ne day the words of it will be as sharp as swords; will cry, Peace, peace, when behold sudden destruction e will make you sleep sound for all the danger that is anging above you. You walk (many of you) adding runkennesse to thirst. O atheists I What will ye do when hat day shall come upon you, when these two books hall be opened? First, the book of your wanderings your bosome, it hath many alturing delusions, but anging above you. You walk (many of you) adding. runkennesse to thirft. O atheilts ! What will ye do when har day thall come upon you, when these two books ball be opened? First, the book of your wanderings nd backflidings, in which a hudge innumerable troup. f fins are written, and secondly, the book of your onsciences, and there shall be nothing read out of hat first book, but thy conscience shall confirm it rith Amen.

The second consideration is, that if ye were to live ighty years, and though ye would weep and mourn purry of these years perpetually, if it could be possible, nd pray other fourty of these years, yet all that would e for nought, if ye will not give him your hearts: elieve me, if ye give not ihm your hearts, that sentence hall be pronounced upon you, Depart: Oh! will e not give him your hearts who ought to have them,

och by Creation and Redemption.

The third consideration is, did ye ever find any dificulty to believe, or to pray, or to love God? Ye may e perswaded of it, that ye are sleeping under a dangetous delusion, that ye think ye are going, and shall go

would say this, There hath been much joy an the devil and his angels, for the success which h had in Glafgow; he bath purchaled many harp himself to sing that curled song, I am not fa victory: I think we may turn that word in an way which Christ said to his disciples, There is you twelve that shall betray me; I think he ma otherwise of us, eleven of each twelve that are will betray me. Ol it is sad, that the Son of even precious Christ, should have so many bent amongst us. O therefore give Christ your ber Did ye never read that of Mat. 25. 2. there was wife virgins, and five foolish, and if there be of fessors that shall be rejected, alace, what shall con you that never knew him? And if the righteous la ly be faved, O what shall the ungodly and sinners do?

The fourth confideration is, I would propole three things unto you: First, What is the cause atheifts) that ye cannot endure hypocrifie, w cannot look upon Christians? The cause is, You not onely the Image and Picture of Christ, but very substance of Christ: Why have ye not the sins as well as hypocrisie? It is because the rest of looks rather like the devil, and therefore ye love the but hypocrites feem to have something of Go them, therefore ye bate them. Secondly, (O athe do ye believe that there is a heaven and a hell, and eternity of pain, and a day of judgement? If ye lieved those things, ye would not be so proph Thirdly, did ye ever find any delight in praising commending of him? Your hearts saith no, and practice saich no, Owo, wo to you eternally!

The fifth consideration is, the day is approach when the least iniquity thall be preached in the ling of angels and men that ever ye committed, thall not a jot of sin be passed by, and of all sin the bypocrites shall have the saddest countenance.

use they shall be disappointed of a joyful end, and se the opinion of the Saints which will make them look with a sad countenance in that day : A hypoite will be more moved for the lose of the approbaon of the Saints, then for the lose of divine approtion. Ol know and confider these things, rst, Know that all your iniquities shall be read in chearing of angels and men; The very thoughts hich you have had at midnight shall be known: hat will be your thoughts then (O atheists) in that y? Secondly, Know that hypocrific may win eafily rough the world under the name of grace; but in at day there shall be a clear distinction made. It is rd to rid marches betwixt hypocrisie and grace, but od shall take your visorn off your face, and let you known, and ye shall get the name which ye deserve, bypocrites! Thirdly know, That wo shall be to h which shall not be found in Christ at that day: will you take him and give him your hearts: I take the Angels in heaven, and all the Saints about the one of God to witness; yea, I take the very stones these walls, and the timber of this house, and this ok in my hand to witnesse against you, that ye were rited to give your hearts to Christ.

The last consideration is, he that will not give his art to Christ, believe it, these four things are compupon him: First, he shall be no more intreated keep his heart, neither shall he be intreated to give heart to Christ any more, for the devil shall have Secondly, O Atheists 1 These four things shall

recome you. First, Sin it shall have dominion over a, you once delighted mightily in sin, but alas, it ill be a heavy burden to you in that day. Secondly, he wrath of God shall overcome you, O that shall a mighty Prince! Thirdly, The devil; And last-The lusts of your own hearts, all these shall tread in the myre. Thirdly, There is this which is ming upon you (O Atheists) there shall be a sen.

tence of eternal excommunication pronounced you which would not give your hearts to These bleffed and gracious lips that alwayes light in speaking good to loft finners, shall the nounce that sad and woful sentence against you part from me ye curfed, I know ye not. which is approaching unto you is, the day is co when you that be fent away to that prison, which there is no redemption, ye shall be a num miserable comforters one to another in that de Chall not have a grain weight of comfort for all and pleasure which many of you hath had in a you shall be Physicians of no value, and gnath tongues for pain. We would fay this to you, the torments of hell, or let the joyes of Heave swade you to give him your hearts, let the one ftrain you, or let the other terrifie ou to this duty of giving him your hearts, and if ye give his your hearts, ye shall curse the day that ever you born, or that ever there was a Prophet among And ye shall lament that ever ye heard tell of if you make not use of him: Now I would only the Textover again, Keep thy heart with all dill for out of it are the issues of life. But if you keep it with all diligence, out of it shall be the of death, ye shall get eternal torments for you ward. Now to him who can perswade your your hearts in keeping to him, and who can anoing eyes with eye-salve to lee your lost estate, to Hish Name we de lire to give praile.

SERMON VI.

gence, for out of it are the issues of life.

Here are two great Books which a Christian ought mainly to study, there is Ged, and his own heart: and he would fludy to know the unspeakable goodness of the one, and he desperat wickedness of the other: And we may say, e first time that a Christian turns over the first page shis heart, and looks upon that desperar wickedness hich is therein, he might be constrained to cry out, lo is me, I am undone. Yea, there is as much wickednels every ones heart who is here, as might be a quarret, destroy a whole world, if God would contend with in his just judgement! I think Christians can ner trust their hearts too little, and they can never trust od too much. And have we not received many ools of both these? I may say as feremiab said, The art is descitfull above all things, and desperate'y icked, who can know it? Obu: a fight of the evil mper of our hearts, and a light of the goodness of od, would make many of us renounce our felf-righe pulnels and our spiritual pride, and admire bis tranndant righteoulnels. I think a Christian ought to be thele four bealts which is mentioned in Rev. 4.6.7.8. here the four beafts, that are spoken of there, may late to the Ministers of the Gospel, and may also raken for every real Christian: First, We should full of eyes before to wait on Christ and depend on him as an hand maid upon ber Mistresse, and not reflict upon these things that are behind, as to rest on them, according to that word of the Apollle, resse hard toward the mark, firgetting the things that behind, Ge Secondly, A Christian should look.

to those things that are behind; to guard enemies, and to be much in fearthing his wayes, to fee how much of the pihach been to God . and how much of them hath been to the Devil. Thirdly, Christians haules ofeyes within to examine themselves and their own corruptions. There are many wh eyes without to take notice of other people singe but they have no evesto look wit when felves : O would to God that there were markers and observers of other peoples ca and moe of the examiners and lookers too selves, Purifying our felues, even es be in Fourthly, We frould be as a Lion in our wal point out our boldpest against the devil a temptations. Fifthly, We haplabelike pran axe, to point out pur laboriouspess. S We should be like the face of men, to point of understanding and konwledge, Lastly, Well belike a flying Eagle, to point out our ho mindednesse, all our conversation should reded by the Law of God, all our thought all our actions, and all our words should formable to his mind, and as the Eigle hath 13 alfo ought we to have wings , wen as the fix wings, we should have two of them to our face, to point out the reverence which ought to give to God; and we should have wings to cover our hands, to shew out on dinesse to obey Gods Commandements : a should have two wings to cover our feet, to our dor Imporfections, and the cronked pat walk foro. O Christians, will ye Rudy these following things, and ye will not have to thoughts of your felves as oftentimes ye First, It is through the restraining grace of that those grievous fins which ye commir, not up to the periation of Adultery, Sode Incest. Secondly, There is no sin which y

mit, but there is some secret inclination to it, Ithough ye think ye hate it much. Thirdly, it is impossible for you to comprehend, take up, and temember those iniquities that you have commite ted fince ye were born, as David is convinced, Psal. 51. 2. Cleanse me from my sin, &c. which we conceive to be not only from his known fine, but from his fins which he had forgotten : And therefore he bids God make them known ppro him. and I would say this to you, David who was a man according to Gods own heart, he knew not the number of his fins : O how much leffe can we that never came the hundreth part so far ? And also you may fee it in the practice of fob, How many we mine iniquities and fins? make me to know my transgression and my sin.

Now we come to the words, and there is four hings which we spoke to from them at the last occation: First, The dury commanded, Keep thy peart. Secondly, The qualification how this duty of keeping the heart should be gone about, and ie s with all diligence. Thirdly, That the heart of man hach many temptations seeking it, which is likewise presupposed in that word, keep thy heart with all diligence. Lasty, The reasons why we hould keep it, for out of it are the issues of life. Now or the first thing in the words, we speke to two hings from it, First, That it was a Christians Tury to keep his heart. Secondly, What was comprehended under this for a Christian to keep his heart, and likewise of those disadvantages which a Christian hath from the not keeping of the peart. Now for the fift thing, to wit, that it is a Christians duty to keep his heart. We shall speak et to some Considerations to perswade you to his drey.

The first Consideration, Take petice of the bad qualifications of the heart, and there is fix or even bad qualifications of it. Fuft, The heart is

exceeding deceitful, Fer. 17. 9 The be deceiful above all things, and desperatly who can know it? and I kewise Isaiah speak deceived heart which leads people afide; Ifa 4 The heart of man is a deceirfull thing, it preach peace, peace, when there is none: is deceicfull, it will make us commit fin there is no outward plessure therein. Secon That the heart is desperally wicked, who can it? that is, if there were threatnings, comme promises, and convictions of sia, yet rhe will cause you to sin, if hell were put in your yet for the pleasure of an idol, ye would tur the fin. Thirdly, That there is a carfed of betwirt the heart and idols , Hof. 4. 8 Art set their heart on their iniquity. Hof. 4 17. im is joyned to bis idols. let bim alone: And word is thrice repeated in Ezek 14 3 4 3. bave fet up their Idols in their hearts. Keep hearts with all diligence, I fay, left that i be entertained. Fourthly, There is many of hearts that is exceeding mad, Eccles. 8. heart of the sons of men is full of evil, and madn in their heart, while they live, and after that go to the dead. Alas, there is nothing but mad in our hearts, according to that word, the is full of Images, and they are mad upon their Certainly the madness of our hearts speaks we keep not our hearts. Fifthly Our k are divided, as in Hof. 10. 2. Their beart is a ed,&c. which speaks a great necessity of keeping bearts Sixthly, Our hearts are exceeding whool Ezek. 6 9. Because I am broken with their whi heart which hat b departed from me, &c. Laftly hearts are exceeding dull and ignorant in the of godlinesse, as in Eph 4 18. Having the W Randing darkened, being alienated from the li God, through the ignorance that is in them, beca whe blindnesse of their heart. There is such an

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ian darknesse upon our hearts, that we cannot know sin, there is some of us that (I sear) knows

or good by evil.

The second consideration is, that there is such a lifficulty to keep our hearts, therefore, we ought frongly to guard them : Adam had his heart bue Mort time in keeping, and yer-he could nor keep it ; which shews the d theulty in keeping of it, Pfal, 25 20. Okeep my soul and deliver me, let me not be asbamed; for I put my trust in thee. Pet. 4 19. Wherefore, let them that suffer accord ing to the will of God, commit the keeping of their fouls to him in well doing, as unto a faithfull Creators would fay to you, pray that prayer which Christ prayed when he was upon the croffe, Father, into the bands I commit my Birit : O pray that prayer every day! for I say, if God forsake us but one hour. O what a great multitude of finnes would we commit, A&s 5. 4. Why hast thou conceived this thing in thine beart? theu hast not lied unto men but unto God: Yea even to God, who is the judge of all, as if he had said, it was conceived in thine heart, and then it was brought fo. th.

The third consideration is, That the heart is the mother and original of all evil; and is this were believed, no doubt, we would watch with much watchfulnesse, and serious self-examination. Likewise I would say, that the not keeping of our hearts, is the cause of many of our walkings so prophanely as we do; It is impossible for you to walk with God aright, if ye have not your hearts keeped: if ye would keep a good conversation, then keep your hearts, for ye must never at any time trust your hearts, for either one time or another they will

turn enemies unto you.

The last consideration is this, It is a most excellent thing for a Christian to keep his heart, would ye win to that commendation that Solomon hath, Prov. 15. 32. Hethat ruleth his Birit, is better then

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the that taketh a city. O then keep your hear if he had faid, It is better to conquer that Monard little thing, the heart, then it is for one to

qu'r a city.

Now, the second thing that I would spe from keeping of the heart, is to these disadvant which is waiting upon the not keeping of it. Pro last verse. Hethat hath not rule over his own Sir like a city that is broken down, and without w And I would give you these disadvantages w will attend upon these that doth not keep hearts: First, A tempration will soon overe that person with little difficulty; the devil will reed to use many arguments for the gaining of perfons heart . Alace, our hearts (many of the by all appearance) is in the devils hands, and he bath a forer grip of them, then we our fe have. Oh that the devil should have so many our hearts, and that so many of them should his command ! O believe it, he is the hardest mi and he is the worst master that ever ye served, if he once get us within his grips, it will be getting out again. These hearts which are nor k ed, is all put through other with confusion, it ruineus city, that wanteth government. it, ye cannot do God a greater service then to your hearts well, and the devil would count great courtesie done to him, if ye would te them to him: Therefore see which of them ye Fourthly, If ye would confider and I what a thing the heart of man is, O ye would go it more then ye do; for it is alwayes befiedged w the lusts which the devil fers before your eyes! there is three lufts which the devil doth befiel you with, and be fure they fall all overcome ifyekeep not your hearts. First, The luft of eje; O but that luft hath brought many to his dience! Secondly, The luft of the flesh; O that ! overcome many ! Andthirdly, The pride of life; othick how thefethree enemies both taken many

Now, the next thing which I shall infift a little pon, is, to point out some markes and evidences thether ye have kept your hearts of mot.

First, If ye have keeped your bearonaright, ve will endeavou to crucific vain thoughts o Are there est some here that never knew what it was to cruife and crush wain and idle thoughts? This was pevidence that David kept his heart, Pfal. 1:9.113. hate vain thoughts, but thy law do I love. There s fome that repents for ourward breakings out of is, burnon for feer a sinsin their hearts, and be bire the le noves kept afteir heart. Did ve never road bian, Mat. 4 8. Bliffed weathe pure in heart? Your stor fi action thall never grows to long as ye lodge eain changhes, wishin your breakes of Ferufalem! hom long shall vain thoughts. lodge within thee, saith the Lord? Be careful to think upon fach, thoughts as ye may answer for one day to the bord; for your mid-night that the sharing of angels and mon. O would ye not be affirmed and los h your falves, if we would confider these vike and vain thoughts that lodge within many of you?

Secondly, These hearts that is not kept, they imbrace tentations to soon as they are assimited by them, and they do not take no fice that they it referenced by them, and that is a mark of one above keoperts not bit heart, that taken not notice of the desired bit heart, that taken not notice of the desired bit had his temptation within his breast in this is clear that David keoped not his bearn when the desired that David keoped not his bearn when the desired that David keoped not his bearn when the desired practice of Reter, when he denied his Master this practice of Reter, when he denied his Master this practice of Reter, when he denied his Master this practice, it was a token that he keeped not his heart well.

there is, he will commit fin with much deliberation, many of us commit fin after we have been thinking

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long upon it: hence it is spoken, that thereis that studies iniquity upon their beds, and when light they put it in practice. Micah 2. 1. and like in Prov 6. Amongst these hemous sins that is out and hateful to God. Wicked imagination reckoned smoogst the midst of them, vers. He say, ye who sin with much deliberation, ye losed much of the sear of God; for to sin with liberation or advisement, is more then to sin against.

The fourth mark of these that doth not keep the bearts, they sin with much willing nesse and plute; Ephraim willingly worthipped the Call Dan and Berlel, are there not some here, whearts are following their idols, and posting after them? But O canyour idols do you any and purchase pleasure to you one day? and be of this, these who sin with such willingness pleasure, that is a clear evidence that they keep their hearts well.

The fifth Evidence of a heart which is not be ed, is, when a Christians heart can militegard portunities, in which opportunities communities for may be attained, it is a token shar Brides heart was not keeped, when she would

zife and open to Christ.

The fixth Evidence, when the heart takes not the motions of God towards it, that is a token that mats heart is not well keeped who cannot to up Gods motions: but a Christian whose heart keeped, he can take up the motions of the Spin this is clear if you compare the 2 and 3. Chapt the Songs together.

keeped or not, and that is, when ye do not cern the decayes of the graces of the spirit with you. There is four graces by which a Christ may know whether he keeps his heart or not. Fit I the grace of prayer decay. Secondly, Tendern

Thirdly, Faith. Fourthly, Love. O therefore, I would defire you to try your graces what condition they are in, lest ye go down to the grave with mistake in your thosome: Now I shall that up

our discourse with speaking these four things.

Finft, A Christian oughe to keep his heart confinit, A Christian ought to keep his neart con-fantly: The Hypocrite hath a fort ofkeeping of his hea t, but he keeps it not so constantly as a real Christian. And there is five times when especially. he keeps it, the first time is, When he is under Mictions and croffes, then he will not let his heart. wander from the wayes of Gods commandements. and he will keep his heart mightily at that time: Secondly, He will keep his heart at that time when convictions are that p and firong upon him, Adi. 2 375. When they were pricks in their hearts, they cryed out, men and brethren, what shall me do? amongst which we may conceive there were sundry Hypocrites. The Hypocrite thinks to win through the world. under the notion of a real Saint; but believe it. slihough ye would win through the world under this notion (as many doth) yet the day is coma ing when ye and your practice shall be put to the touclestone. The third time when the Hypocrite would keep his heart, is, when he is going to the Sacrament of the Communion; but when he is come from it, he will take no notice of his heart any more; and the onely reason that he keeps his heart then, is, that he may have peace with a patoral cooscience. Yes, I fear, if we were all fearth. ed, it would be known that the most end we pray for, is to fatissie a natural conscience, and not to please God: The 4 time when a Hypocitte will keep his heare, is under fickoels and difeales, yes, any gross one will keep his heart in lickness, they who dever prayed (almost) will pray at that time. The last time when he will keep his heart, will be when he is called to some publick holy. work, as if he were called to pray amongst. Chr.

Aians, O then he will keep his heart diligenth if he be in a Ministers sight he will keep the s day: but alas these men do not remember greater one than a Minister sees them; even G Lord. A Hypocrite will keep his outward man not his inward man: he will not swear, but heart he will curse God, he will keep his feet out ly, but inwardly he will commit adultery in his If ye would be sincere, ye must morrishe your in

idols as well as your visible idols.

The second thing that I would say, is this, if ye your hearts, and not resign them freely to God though ye were to live eighty years, and if ye were you have one fourty and weep the other fourty of years, (if such a thing could be possible) yet all pains thould be for nought, if ye do not freely sire him your heart, for you shall get that fearfull sen pronounced upon you. Depart from me you curle knew you never! Otherefore while it is called to give God your hearts: Psal. 78, 56. Yet they the and provoked the most high God, and kept not his monies. Psal. 34.16. The face of the Lord is a them that do coil, to cut off the remembrance of them the Earth. If ye had the tongue of an Angel to and pray, yet if ye give him not your hearts, all prayers shall return back empty to you.

The third thing which I would say to you, in the heart of man is a thing which ye will find a difficulty to keep, and this is a proof of it, that a difficulty to keep, and this is a proof of it, that a difficulty to keep, and this is a proof of it, that a strain will even sometimes change in prayer. He sometimes change four times, First, When he had she will be in a flame of love to God. And second will fall secure. And thirdly, He will have rible thoughts of God. And lastly (ere he have do he will speak to God as to his companion, and I would east of you that are here if ye have not been sometimes when you have traying to Now. I would charge you (as ye will say the pole all of you that are here if ye have not been sometimes.

wer to Christ one day) that ye would give him your earts l'there is two words which I would fay to you, ind O that ye would consider upon them, Christ comes ind layes to us fieft, Tehe up thy Groffe, and dony the elf, and follow me : That is Christs fitst word unto Believer : and O bu: that be a great myftery to fleft mdblood. And the Devil comes and layes the fecond tord, which is. Fall donn and worship me, and 1 on give thee a Kingdom. The first word of the Devil, s ay the fairest word that ye shall get, and the first of thrifts is the flarpest, Now which of these two offers. vill ye chuse? I would only say these two words to ou, First, Think ye not thame to refuse Christ fo. penly as ye do? Secondly, That the antwer which ne day ye shall be brought before his throne waiting or your condemnation, if you give not precious Christ our hearts; ye shall sand before his Tribunal to reeive your last and fearful doom! O man! and O voman! with what face wile thou stand, and what will thou have to say when thou stands before him? emember the word of a cursed Emperor, who had ut his last words thus, sadly, Thou hast overcome me t laft, O Galilean! So he is too frong a party to bee to contend with, and at length he will overcome bec.

Now the last thing that I would say unto you is, if ou do not give him your hearts, I (as the Ambassador: Christ) declare to you, that Christ and you shall fight egether! Put on your harnels, put on your Steel coat, for Christ will be ready for you) and boast when put offagain. And I would say this unto you, that is impossible for you to take Christ except ye get a ght of Christ and his beauty, and if you saw him in is beauty, ye would say, I'le take him although I get to a Kingdom: O the Angels and glorified Spirits of the men now made pertect, may wonder at us why we

stand out so long! Oh ! Will you give to your hearts, and not to precious Christ? who given you his heart, and who is worthy of all hearts: Can you look upon that noble Plant of res and not give him your bearts? who had a hole in his fide through which ye may fee his beart! man t and Oh woman l. Why will ye not give Q your hearts? what shall ye say, when Christ sha first to you, why would ye not sincerely give to day in your life time? Secondly, Why would yo give me your hearts? I will tell you three things will be very terrible for you. (O. atheists), in th when you shall appear before Gods Tribunal. the hearing of the Gospel. Secondly, Which is terrible, the Resurrection of Christ. Lastly. is terriblest of all, when that fearful sentence & pronounced against you, Depart, depart! Other shall curse the day that ever ye were born in Gu or in Scotland! Now O you inhabitants of this I charge you (as ye shall answer one day to shat ye would give him your hearts in keeping in so doing, ye shall have life eternal. O there Kis the Son by the way, lest bis anger break out, an perish for ever! Now to him who can perswade hearts to embrace him, we delige to give praise.

SERMON VII.

Brov. 4. 23. Keep thy beart with all gence, for out of it are the issues of life

Here is a great and vaste disterence bet the heart of a Christian while he is earth, here below, travelling in the Tents of mortality; and the heart Christian when he shall be above taking up historal postellion in those blessed and everlasting Tents.

immortality: And O! is it not a mystery for you to believe that such a day is approaching when those bearts of yours which have been so unitedfast in the wayes of godlinels, that they shall once be made as pittars in the house of your God, no more to go out? We may compare the heart of a Christian (while he is bere below) unto Reuben, it is unstable, as water which doth marre its excellencie; For a Christian (while he is here below.) he is like the moons changeable, and subject to many viciscitudes, but when he shall be above, he shall be as the Sun, Have ing the light of seven dayes; And is not this a mystery for you to believe that such a day is approaching, when these hearts of yours that have wearied so much in the lervice of God, to whom prayer hath been a cross, to whom the worshipping of God in the publick ordinances hath been a burden; I say, is it not a mystery for you to believe that such a day is approaching, when ye shall serve God night and day without any wearjing: There is not such a voice heard in heaven as this, this is a hard laying, who can bear it? If is were possible that ye could ask that question at Abel, if he desire to change his estate, or is wearying to do God service (he who of all the the posterity of Adams was the first inhabitant in beaven) he would disdain to return an answer to such a question, it being without all ground or reason; And is not this a mystery. for you to believe that such a day is approaching, when these hearts of yours, that are now under so much darknesse, such misconstructions of God, such misconceptions of the holy Majesty of God, and of the great mysteries of the kingdom of heaven; I say, Isis not a mystery for you to believe that such a day is approaching when your hearts shall be fully taught to comprehend those depths, and profound secrets of the kingdom of God, when the most brutish and darkest understanding shall be made to resolve that question and mystery, how three can be in one, and how one, can.

can be in three! They shall then be able to that profound mystery of the two natures in the fon of our bleff d Lord Jefus Chriff; and in the your hearts shall be able to comprehend that b union that is amongst the Perfons of the blefted hity; and likewise in that day ye shall be able to up that bleffed knot of union which is betwixt and believers: And is not this's mystery for believe that fuch a day is approaching, when hearesthat hath been under fuch exercise of Re chat they shall be cloathed with the garmenes of and praise? And I would ask at you, O what a must that be, to be closched with the garmene praise? It is a more excellent and glorious robe the the robes of the great Kings and Emperors of world. Did your eyes ever fee fuch an excellent mentas the garment of praise? There is a three cloathing which a Christian shall pur on when fill heart shall enter into beaven, in that bleffed day the refurrection. First, He shall be cloathed the robe of the righteoulness of Christ, and Ow must such a robe as this ber secondly, He shall cloathed with the robe and garment of immortal and O what a robe and resplendant garment shall it bet And thirdly, in that day when first a Christ fiell enter into ficaven, he shall be cloathed with garment of praise, and O what an excellent and go ous robe shall all these be ? When ye shall be brown to the King in rayment of needle work and shall be m all glorious within!

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At the last occasion when we spoke upon the words, we told you there was sout things contain in them; and the lists was a duty imposed upon the first was a duty imposed upon the starts, that they should keep their hearts, the cond thing was, that there is many spiritual enem who studies to gain and conquer our hearts, while prosupposed in these words, Keep thy heart. It think thing is the qualifications which should be

pexed to this precious and fou'- concerning duty, holen forth in these words, Keep thy beart with all diligence, or as the words may be rendered, with all reeping, or above all keeping. The last thing which was contained in the words, was, the spiritual advantages, which attends the exercises of that duty, or the reasons enforcing the duy, for our of it are the flues of life, that is the ground on which a Christian hould walk in perfeading himself to the doing of this duty. Now, as for the fift thing, viz, the duty commanded, that we should keep our hearts: We have spoken several things from it, now there are only

ave things which we would speak to.

First, a Christian should study to keep his heart from these predominant lusts which dwells in it; it is of the concernment of a Christian to keep himself from ell iniquities, but it is of the special concernment of Christian to keep his heart from his predominant fins; this was the practice of Dovid, Pfal, 18, 23. I have kept my felf from mine iniquity, which we conceive to be understond of his predominant lufts: There is not an idol or lust which a Christian hath in his beart, but he ought to offer it up to God, and to put a knife to the throat of his most pleasant Isac. I will sell you of five great idols which a Christian hath no will to quite, and it is impossible for him to keep his. heart till be quite them. First, a Christian hath no will to quite his religious idols, that is, those idols, the loving of which is a commanded duty; but the immoderate love of which is an idol; as for instance, it is a great difficulty for a tender Abraham to put a knife to the abrose of his only son fane, or for parents to be denied to their children, and for a husband to be deayed to his wife, the laving of which is their duty, but the immoderate love of them is fin. Secondly, a Chris Rian bath ill will to quite his advantagious idol, that idol in pursuit of which he conceives there is outward advantage to be waiting upon it; as for instance, it is a

great difficu'ty to perswade a covetous man to nyed to his riches. O but that divinity which Prov. 23. 4. It is the divinity which the most pare at least many) of the Christians now adayes of Audy to close with or obey: Labour not to be rich, There is a greater easiness and facility for one to his pleasant idols, then to quite advantagious id as for example, a covetous person will sooner for his lusts nor his riches. Thirdly, a Christian ha will to quite his invisible, idols, these idols that lodge within his heart, there is a greater eafines 2 Christian to quite bis vilible, than to quite bis sible idols: Sometimes a perlon will forlake his kennesse and cursing, which will not torsake pride and lust; but it is of your concernment be as much taken up in the mortification of int idols, as in the mortification of visible idols. For ly, a Christian bath difficulty to quite these which he bath a natural inclination unto, besides love which we have contracted to some predomi idols, by the reason of the constitution of mans be there is some that bath a natural inclination to idol more then to another; and to clear this, I w saythis unto you, I presuppose some under these predominant lufts; First, That there is some the predominant idol of love to the world. Secon This there is some under the predominant ide pride. Thirdly, That there is some under the pr minant idol of luft, that is the idol that you have natural inclination unto affuredly you have greatel willingnesse to mortifie that idol. Fifthly, a.C Rian bath much difficulty to mortifie that idol forsaking of which bath great outward disadvan waiting upon the forfaking thereof; as that y min in the Gospel, he could not endure that dod Go and sell all that thou bast, and give it to the poor, That was an idol which had much disadvantage be conseived) attending upon the forfaking of it

the could not imbrace such a doctrine, but it is said, to ment away sorrowful, &c. Cursed be that person hich goeth away sorrowful, when Christ and an idol put in the ballance together, and whose hearts constructed to take the idol than Christ. I would onsay this by the way to you. Are there not many here, at if they would tell that which is their practice, ey might condemn themselves for this, that absence id distance with Christ was never so great a burden their spirits, as the want of the actual enjoyments id fruition of an ido!, and doth not this speak that ye estry your idols before Christ? Not this man, but Balbas, is the cursed divinity of many of your hearts.

The second thing which I would speak to you, is is, a Christian should not delay to give chedience to is precious and soul concerning command of keep-g his heart: I know there are some that doth not uply deny obedience to this command, but they post-ne the giving obedience unso it untill another time, would only say this to such, Boast not of to morrow, we know not what a day will bring sorth; if ye keep your hearts to day, it will be a great difficulty for u to keep them to morrow; therefore sollow the active of David, I made baste and delayed not to keep sommandments, Psal. 119. 60. Amongst which we recive he made haste to keep this commandment of eping his heart.

Thirdly, We would say this unto you of the duty of sping your hearts, if ye would keep your hearts ght, ye must entertain these four noble and excellent ests within your hearts, otherwise there will be a eat disticulty for you; yea, an impossibility for uto keep them. The first guest that must be dwelgin your hearts, is our blessed Lord Jesus Christ, must dwell in your hearts by faith. Secondly, The and of God must dwell in your hearts by love; and once ye hide his word in your hearts, then ye ould be helped to keep your hearts, and that with

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your hearts, the love of God must dwell in their if these were, indeed, your attainments, it might pronounce that sentence upon you, The God that prssich all understanding, shall keep garison) your hearts and minds in fesus Christ. It, Ye should keep the sear and dread of God your hearts. Study to live under the divine sposions of the Omnipotent Milesty of God. We ceive the little taking up of the Omniscience of of the Omnipotency of God, and of the term God, bath a great and especial instance upon neglect of the duty of keeping your hearts.

Fourthly, There is this which we would from this duty of keeping the heart, and it We shall propose several things that ye would vour by all means to keep your hearts from First, A Christian would study to keep his hear the deceits thereof, and from the fe fixong delufid it speaks: This is the great mystery of iniquity even our hearts will deceive our own hearts; dies to bring them to ruine: Take beed je ded your selves, &c. saith Feremiah, or as the word be rendered. Take beed ye deceive not your & Cor. 3. 18, Let no man deceive himfelf, Gal. 6. 7. Be not deceived, God is not mocked, a man soweth, that shall be also reap. It is certain are many foul-deffroyers, and felf-deceivers and us, their hearts speak peace to them, when the peace to them from Gods and in speaking to this Christian should keep his heart from the deceit his own heart, I shall speak a little to two things what are these deceirs that lodges in the beats of

And there is this first deceit of the heart of the most finful thing that can be, we can put yourable title and name upon it; there are se which any are lying under but they can put a sable title upon them. Do not many call the

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inprion faith? Are there not many that call security ace? Are there not many that call passion zeal? Are ere not many that call their lukewarmnesse and inferency in things of godlinesse, their spiritual wishm? Are there not many that call their misbelies mility? And are there not many which call their misbelies prodigality, mortification to the things of a bild? And likewise, are there not many which call their worldly-mindedness srugality? This was the ceit of Jehu, that called his proud loving of a king, om, zeal: Gome see, saith he, and behold my zeal for the Lord, whereas if he had spoken the language of his in heart, he might have said, Behold my zeal for my

Secondly, There is this deceit of the heart of man, at the most excellent and choise things of God, our tart, can put an unpleasant name and construction con them; as for instance, Are there not many who Hendernesse hypocrise? And are there not many wo call humility of spirit stupidity? And are there imany who call zeal for God rashinesse? This was equile that caused Abay sall, he called believing in id, tempting of God! I will not tempt God, saith, while in the mean time he was present to faithing the is a cursed practice in the hearts of many, they it a salfe robe upon godsinesse, and studies then to te from it? Just like the practice of the Jews, they it a scarlet robe upon Christ, and then mothed him.

There is this third deceived the heart of many, that doth present as impediments and diversions to him to from the exercise of duty. I would pose you, O bristians! When went ye to duty, but there was mething that your hearts proposed a diversion from the exercise of that duty? This is clear, Prov. 26. 13. be seathful man saith, There is a Lion in the way, a son is in the streets: He presents to himself and imanay impediment to divert him from his duty, hich words points out the folly of the excuse, seeing

there uses not to be Lions in the streets nos high-wayes; they frequenting more in solita desart, places; this is also clear in Song. 5, 3. the carnal and secure heart of the Spoule, when called to open to Christ, the presents this in ment, I bave put of my coat, bem shall I put it bave washed my feet, bow shall I defile them? only in speaking of these impediments, which cursed hearts doth propose to divert us from dut stance them in the exercise of prayer, that our doth propole several impediments to divert un that precious and foul concerning duty of prayer I shall name five impediments which our cursed carnal hearts doch present to hinder us from that after God bath prefented to us a golden oppertuni doing of the duty.

First, Our carnal heart doth propose this imment, O say ye, I am not in a praying frame so I must desist from this duty of prayer at this time would say to such that desist from prayer, because are not in a praying frame, these two words:

Do ye suppose the way to attain to a praying frat to desist from prayer, should ye not go to prayer ye may be helped to win to a praying frame. See Do ye never go to prayer but when ye are in a preframe? I suppose ye pray not once in a week and it is much if ye pray once in a month, if ye

not but when ye are in a praying frame.

The second impediment is, our hearts tells will be more advantage not to pray, than to Sometimes a Christian will be under that convertat he doth more offend God in prayer, than in ing from prayer, and upon that accompt we do our hands, and neglects this duty. First, I say this to such, It is indeed a sad and afflicating the offending of God so much in prayer, but it sadder to give over prayer. Secondly, I would sato such, I can hardly believe that ever ye can a

od so mu b in prayer, as by the total neglect of that-

There is this third impediment which our hearts oth propole to divert us from duties, and especially om the exercise and duty of prayers we argue thus ich our selves, we are nor under the sensible necessity what we need; and so we say, we will not go to God this time, for if we pray under such a case, we will mbut complementers wirh God, we will but flatter in with our mouth, and lie to him with our tongue. would say this to such, the best way to bring up your earts to the sensible conviction of your necessity, is to much in the exercise of prayer; a Christian must ay for forrow of fin, if he want ir, a Christian must my for sense of necessity, if he want it, and a Chriian mutt pray for tendernelle when he wants it: rayer is the universal messenger which we must conantly fend to God for the supply of all our nece flicies: here is not a cale which a Christian can be in, but ayer may go to God as a mellenger for a remedy to chacale, when he stands in need.

The fourth impediment which our carnal hearts roposeth to divert us from prayer, is, our hearts are or under a right majestick apprehension of God, and ye lay, if we go to prayer at this time, we will be uilty of the third command, in taking his boly Name vain: If we go to prayer at this time, laith our deiving bearts, we will but run our selves into that n, To speak to God as to our companion: I confesse it a sad thing to go to God without some divine imression of his Soveraigney and Majesty; and I would y this to you, I think it is one of the most lad and ndeniable evidences of the little grace of God which in the bearts of many; that constantly in their prayis they speak to God as to their companion; but I ould ask this question at you, When went ye to praybut ye might find your bearts short-coming in the

ue apprehension of the Majesty of God?

The last impediment which our carnal her propole to divere us from the exercise of prayer We say (many of us) that it is an inconvenie for the exercise of that duty, therefore our heart that we should delay the time of praying till Convenient lealon, according to that practice in H be built. It is the cursed practice of our beart when God presents an occasion to pray, we dela ing at that time under the expediation of a mon venient season for going about that duty: just his word which Felix spoke to Paul, we speak that occasions. O occasion that is presented to me in in, Go away at this time, and at a more convenien fion I will call for thee again: I would say this to which doth to much fight the opportunities pre to them to pray: I would only say these three unto you who doth fo; First, What know ye, er which flights the call of God to go about prayer? know ye, I say, but that may be the last call from ven that ever ye shall get to pray? I would have stians, and all of you that is here, meditating this, that when oceasions are presented to you, argue thus, with your felves, I must imbrace this sion, for I know not but this may be the last occ Secondly, I would say this to you which flights occasions to pray, when the next occasion is pre to you, ye will be more unfit for the exercise of p and when the convenient time that ye did pro your selves is come, ye will then defer it till an time. Thirdly, I would say this unto you who thele golden opportunities that are presented to pray, know this for a certainty, the flighting of sions is a disobedience to the commandement of would ye know what occasions to prayer! The even Gods call, inviting you to go about that and if ye flight that occasion, the call of God is by you.

There is this fourth deceit of the heart of man bich we would presse you to study to eschew; and it the heart of man studies by all means to excensive mand make it feem little when it is fo, this is one of regreat deceits of the heart, according to that of Semens, So is the manshat deceiveth bis neighbour, and e will add that as an excuse, Was I not in /pors? I will Hyou three great faults which are incident to Chriions. First, there are some that look upon their perdions through a multiplying glass, their perfections pear to be more than abey are, the Church of Landiwas guilty of this fault, supposing her felf to have cained to much perfection, and to a great length in neies, when indeed the had attained unto nothings scondly, There is some, they look upon their sins brough an extenuating glasse, they are like the unjust several, when they owe an hundred Talents, they go od write down fifty. Thirdly, These iniquities which ey are convinced of, and are forced to charge upon bemselves, they study to extenuate them, and saith, sis not a little one? and so they defire it may be pared.

The last deceit of the heart is, the heart doth of entimes preach peace, when there is no peace from sod, I am perswaded of this, let all the persons that re within these doors be asked of that question, wheher or not they have faith in God, or peace with God? suppose there are not many, but their hearts would y, they have peace with God: Othat is a damnable eceit of the heart, that oftentimes it preaches peace. paman or a woman, when there is no peace to them om God. I shall only to make this deseit appear pare lively in its native colours, say this of it. 1. That a most mysterious and strong deceit of the heart that till so speak peace to a man, sometimes the word will speak war to a man, and yet his beart will speak face to him: And O is not that a myster ous deceirs hat I suppose if an Angel from Heaven, preach

preach that doctrine to you, that there is betwixt God and you, many of your hearts (for all that) preach and speak peace to your And, 2. This makes it a most mysterious that sometimes your consciences doth declar preach to you, that you are not at peace with yer over the belly of that assertion, your heart preach peace to you. 3. This makes it a most rious deceit, that notwithstanding your live conversations that they testisse to your selves and that you are at enmity with God, yet your heart preach peace to you.

Now the second thing that we won'd say from this, viz That a Christian should be heart from the deceivings of his own heart, and this, ye would mainly guard this, ye would guard against discouragements, this our blessed, between the second strains of the second
from whence it doth spring. And secondly, I speak to some considerations to presse this upon that ye would keep your selves from discouragement And siest, we conceive that discouragement arises from this, when a Christian hath no ri

victory over his idols, then his discouragements apace upon him. A Christian after long week with his idols and corruptions, and bath a livictory over them, he is prone and ready to draw

Ind conclusion, there is no hope, but that once be shall by the hand of some of his idols.

The second Rife of discouragement, is, Christs withdrawing of the sensible manifestation

ought to keep his Heart.

is love, and of his presence. Psal. 30.7 Thou didft ide thy face, and I was troubled. And it is clear in the radice of the Disciples, the withdrawing of Christs odily presence, it made forrow to fill their hearts. onsesse there are not many which are fick of the disale of discouragement under absence with Christ; ut however, it hath been the reason of his own's ilcouragement, when Christ for many dayes had bsented himself from them.

Thirdly, This is the rife of discouragement, when Christian hath no return of his prayers, Lam. 3.8. ompared with verf. 18. wherein veri. 8. he cryes ut, When I cry and sout, be soutteth out my prayer. nd vers. 18. he drawes that sad conclusion, My hope nd my strength is perished from the Lord. The not etting returns of prayer bath been an occasion of puch disputing the good will of God, and a foundati-

n of much discouragement to his own people.

Fourthly, This is the rife of discouragement, when Christian doth interpret the sad afflicting dispensaons of God, and be conceives that there is nothing ut wrath speaking to him therein: then he falleth nto a great fit of discouragement, as in Lam. 3. 17. ompared with verf. 18. where the rise of his discougement, was the mil-interpreting of the sal dispen-

tions of God.

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Fifthly, This is the rife of a Christians discougement, When be is made to possesse the iniquities of is youth, and all the terrors of God seemeth to be caldas in a solemn Assembly round about bim. Others e taketh on a great fit of discouragement !

Now to that which secondly we shall speak to, is; propose some considerations unto you to guard

The fire and the confidence. The first shall be this, These that have a heart that under the spirit of bondage and discouragement, ney cannot pray as they ought, discouragement takes prayer a most unpleasant duty, as is clear,

Pfal. 77. I am fo troubled, that I cannot speak couragement (as it were) hinders and oblithe exercise of prayer. Secondly Discourage doth exceedingly interrupt the exercise of as in Pfal. 42.5. Why art thou cast down foul? and why art thou discouraged within me in God, for I shall yet praise him for the health countenance. The Psalmist (as it were) speaking rence (if not an opposition) between quieting and saith. If you would not interrupt lively acting of Faith, ye would study to a regainst discouragement, that ye do not sit and draw desperate conclusions against yourse is know ye may call a Christian Marab, because he is indeed under bitterness; but the is approaching when we may call a Christian Marab, when he shall be comforted with the consolation of God.

The third Consideration to press you to a signific discouragement, is, there is no duty a Christian is called to when he is under discouragement but it makes it a burthen to him, accept to that word Jer. 20, discouragement bid forth that resolution, then I said I will not mention of him, nor speak any more in his Name A soul that is under the exercise of Faithin swiftly as the Chariots of Aminadab; but a that is under the exercise of discouragement is under the exercise of discouragement in his Name and that is under the exercise of discouragement is under the exercise of discouragement in his said that is under the exercise of discouragement is under the exercise of discouragement in his said that is under the exercise of discouragement in his said that is under the exercise of discouragement in his said that is under the exercise of discouragement in his said that is under the exercise of discouragement in his said that is under the exercise of discouragement in his said to the said that is under the exercise of discouragement in his said to the said that is under the exercise of discouragement in his said that is under the exercise of discouragement in his said to the said that is under the exercise of discouragement in his said that is under the exercise of discouragement in his said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that it is under the said that it is under the exercise of the said that it is under the exercise of the said that it is under the exercise of the said that the said that it is under the exercise of the said that the said that the said that the said that the said that the sa

Lastly, there is this Consideration to present of guard against discouragement, and it is misselief and discouragement is the most Apressed, as is clear in Lam. 1.8. she so and what solloweth upon? and carneth back. And it is no wonder discouragement grow his child of Apostacy, because it makes duties be tastelesse.

Now the rest of the things which we would a Ch istian keeping his heart from, we shall but name them briefly unto you.

The third frame that a Christian should keep his eset from , is from an imparient frame, he should lady to make his heart keep filence to any croffe hat comes to him from the hand of God. Fourth-, he should keep his heart from a lusting frame. or to be taken up in an immoderate pursuite after he things of the world. Fifthly, he should keep is heart from an untender frame, he should fludy lwayes to keep his heart tender, that he may eve that Divine foftness that his heart may melt: kewise, he is to keep his heart from an unpraying ame, to be at every occasion in a fit temper of bit for the duty of prayer. Laftly, he is to eep his heart from a lecure frame, alwayes to eupon the watch tower, and wait for the motios of Christ: and there are three things, the otions of which a Christian should take up; First. e should take up the motions of Christ, to hear he can take up the motions of the found of hrifts feet coming over the mountains of Bether. condly, He should take up the motions of his oscience, that he may not be steeping when sin rikes. Thirdly. He should take up the morions the heart, to see what frame it is in; A Chrian sho. Id be able to write a diurnall of his own art, that in such an hour of such a day I was in a lieving frame, and in such an hour of such a day vas in a discouraged frame; and in such an hour fuch a day, I fought him whom my foul loveth. dat such an hour of such a day he brought me to ... chanquering house and his banner over me was re, The fumme of all is, if ye would keep your arts, ye must give Christ them to keep, for at is the best way to keep them well, it is only Christ ye must commit the keeping of them : Ye ow man had but his heart a short time in keep-B, and he loft it; and I shall, before I close, cause it is the great design of the preaching of e Gospel, give you five considerations that F 2

The first Consideration is, will ye consideration is, will ye consideration is, will ye consideration is, will ye consideration is, will ye consideration is, will ye consideration is, will ye consideration matchless and transcendant excellency which precious Christ: O? doth not that transcende beauty preach, My son give me thy heart, Psale The psalmist preside the opening to Christ upon accompt. List up your heads, O ye everlassing and gates! And what is the argument where he preside hit, and the King of glory shall read a would only ask this at you (O ye hard he is it not marvelous presumption for you to the precious offers of such a glorious King?

The second Corsideration to pressyou to give hearts in keeping to Christ, Take a view comprehensive look of the precious icht of finice condescentions of Christ: Doth not hi ing down from heaven preach that docting Son, give me thy heart? Doth not his being under the Law, preach that doftrine, give me thy beart? And doth not his bein is so low condition, preach that deftrio fon, give me thy beart? And if nothing wi swade you to give your hearts to Chi would rake a look of those five wounds wh received in his bleffed body. Firft, Da the wound that he received in his right preach this, My son, give my thy beart? See Doth not the wound that he got in his left preach this doftrine, My son, give me thy Thirdly, Doth not the wound that he re in his precious side, preach this soul conc doctine, My son, give methy heart ? And like doth not the wounds which he receiv'd blessed leggs, preach this doftrine, my for me thy heart? O! were ye never constrain with for ten thousand hearts, to ware and them upon him? Oh! what hearts have ye retules the offers of lo-noble and condelie Prince?

The third Consideration is, If ye will look upon ele things which intreats you to give Christ your arts, ye cannot but give them unto him. Christ yes, O come and give me your hearts. Necessity yes, Ogo and give Christ your hearts; and we y likewife, O give Christ your hearts to keep. The fourth Confideration is, Will ye look upon ele unspeakable disadvantages, which attends ofe that will not give their hearts to Chrift. ould lay this by the way, there are two ballances on which we weigh our hearts. Firft, fore eighs their hearts in the ballance of the Sanctuary. dihey are found light. Secondly, some weighs eir hearts in the ballance of deceir, and they are and without fault : but now I say this to the ersons which will not give their hearts to Christ. dely all the Angels in heaven to speak forth their ospeakable disadvantages; yea, sense shall be the est preacher of it in that day; and I shall name ele three inexpressible disadvantages to you. First, ye give not Christ your hearts, Christ shall be recious destrine which he once preached, Come to me, he shall pronounce that sad sentence against ou, Depart from me ; and therefore as ye would. ot engage Christ to be your eternal enemy, ye fould give him your hearts. O the Gospel vencance of a crucified Saviour, will be more terrible. id and fearful, then the vengeance of the Law? hist is the best friend, and the most terrible foe. he second disadvantage is, ye shall be eternally hat out from the enjoyment of the blessed compay of Angels, and from the fouls of just men made erfect : and, O therefore meditate and confidee pon this, what it is to be separated from the Faher, the first person of the blessed Trivity; and com the Son, the second person of the blessed T. ipicy; and from the holy Ghost, the third person of the bleffed Trinity, and from all the bit ffed fo-

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ciery which are in heaven. And the last difference is, ye shall be kept under these every chains, even all of you which will not give hearts to Christ. If ye be not under this even ing chain of love, ye shall be under these every chains of wrath. I suppose if the most stouch endings of where could but a moment heat screighings of the damned (if it were granted him) he would not delay to give his hear Christ.

The last Consideration is, O consider these in eternal, and unchangeable advantages that have which gives their bearts to Christ: we ceive if all the Angels in heaven would pread gether upon the unspeakable blesseduesse of Saints in heaven, they would al wayes close to fentence with this, It is unspeakable joy which rends those that are admitted to that blessed There are five things which are unchangeable to probates. There is this first, which is unchange to the Saints: (I mean not here) their comm on with God fhall be unchangeable; for after Thall win to heaven, they shall be under a conti and bleffed emanation of Christs presence, Secon ly, They shall have an unchangeable love. A C Mians love while he is here, is like unto the Mo subject to many vicissitudes and alterations afterward when they shall be in heaven, their In all be unchangeable. Thirdly, His holine fell then be unchingeable when once he shall pur on robe of Christs righteonsnesse: he shall then that fong, O death! where is thy sting? And, grave! where is thy victory? Fourthly, praise God shall be unchangeable : O what a pleasant shall it be to see the souls of just men, made perle with harps in their hands, finging these please songs unto God most sweetly! Alelujah to him fits on the throne and to the Lamb which lives for e their tongues is made like the pen of a ready will th

ere is not such a complaint ottered by Moses in eaven, I am a man of flow speech, peither doth Femiah now complain, I am a childe and cannot speak. fichiy, defires after God fhall be machangeable; a hristian while he is here below, will defire God ow, and within a little whiche will defire his lols, but then when he shall be above, his desires

fer God shall be unchangeable.

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An upon the contrary there are five things unhargeable in the lor of a reprobate, and of these par will not give Christ their hearts. Fish, their paracion from God fhall be unchangeable, when nce they shall go down into the pir, there shall be o hope of coming up sgain : Ab: ! ye would think ponthis, what alife shall it be to be under eteral excommunication from Christs presence: O nt if ye knew Christ, and believed what a one he or if ye knew Chrit, and betteved what a one new vere, ye would close with him? Secondly, the eprobate shall have an unchangeable sorrow. O he epy be sad when the vengeance of God shall be quizing the marrow out of his bonce, and when he acternally shart up in these horrible stames, and out of them to have no redemption. Thirdly, reproduces they shall have an unchangeable harred against old; and God shall have an unchangeable harred against them, and I cannot with a greater misery to the other for Christ to have an unchangeable harred. f them to have no redemption! Thirdly, seprod my, then for Christ to have an unchangeable hacted gainst them. Fourthly, Ye that are aliens from gol, ye shall sin upchangeably; ye shall pever ecase a sin, ye shall never cease to be cormenced; on bile ima eiernity shall be spent. Your inward ankiery and cortering of consciences shall be unchangeble, that worm shall never dy, but shall eternally naw your confeiences.

Now what shall we say more? we have set life nideath before you, and whither of them will ye mbrace? O hat you would imbrace Chrift, even recious Christ, and give over your hearts to that plessed Lord! It is like in these dayes, that the de-

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vil hach purchased many Harpers to himself in that for g, I am not far from victory: the cutle crucified Saviour shall eternally come down the heads of thefe that will not give their hear Christ, and to you that will give, or hath given hearts to Christ, the eternal bleffing of Christ come upon your heads. Behold the day is con (O Atheists) when ye would give ten thou worlds for one invitation of the Gospel again; ye would be content to bide ten thousand year hell for one preaching, and it shall be devied to O! therefore do not withftand Christs offers; him, ye will get him for a look: and know the ye will not love him now, his heart shall burn hatred against you; and one day ye shall curse corfed hearss for that harred ye bare to him. to him who intreats you to imbrace his offer praile.

SERMON VIII.

Micah 6 9. The Lords voice cryeth no the City, and the man of Wisdom shall thy Name, hear ye the Rod, and who he appointed it.

ther the greatnesse of God, or the condesse dency of God, be the greatest mystery; be O! when both these are put together, the make up a matchlesse mystery. What is more dessented then power which cannot be resisted? and wis more terrible than wisdom from which noth can be hid? And yet what is more sweet, that love wherewith he hath loved us, and the unchan ablencise thereof which doth cut off all suspited I would only say this unto you, God hath be

things, and as the Apostle speaks, There are many voices in the world, and every voice bath its own signification. So I may say, there is not a voice by which God speaks to you, that needs to be a Barban

rian, Deaking in an unknown tongue.

1 1co. felle it is sad, that when God condescends to speak unto us in so mary different wayes, that that there should be so many which should stoptheir care; are there not some to whom Christ bath piped, and they have not danced? And now le's beginning to mount to you, and Oh, will ye poclament? I-would ay this to you, the day may. be approaching, when Glasgows tods shall be: pres hers, and its croffes Teachers from the Lord. Yea, God is beginning to preach that word to you, which is in fer. 2. 31. O guneration, See. the word of the Lord, &: If ye will not hearken to God, in the voice and mouth of his Preachers. he will fend a more severe Preacher unto you; and seshall be forced to hear his voice. Hay, look. that the contempt of Christ in his Rods, in his Ordivances, and in his effers, make northis place: an Aceldama, a field of bloud, and a Golgotha; the place of dead mens ikals. I fay to you, the day may be approaching when ye shall meet with these fix filent things from God. Fielt, when ye shalk meet with sident rods, when ye shall not know nor coderstand the language of them, when they shall peak to you in strange and profound language: which you shall not understand. Secondly, when ye shall meet wieh a silent God, when you shall cryto him and he will not hear you: Thirdly: when you shall meer with filent and dunb Orita. pacces which shall not speak unto you. Fourthly. when ye shall meet with filent mercies, that all the good things he doth unto you, ye shall not wow the language of them. Fifthly, when your Will meet with the sad lot of a filent conscience,

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when ye shall not be reproved by it, when ye fing God hall give you leave to fall and depart, and no return. And lastly, when ye shall meet with fi commands, with filene threatnings, and with fi promiles, that is, yo shall never know what the mile calls for, what the threatnings calls for, nor the commands calls for, when he thall chastife you the dark, and there shall be none to deliver you, when there shall be none to plead your cause, but as revenging God entering the lifts with you, when shall lay to them that are left, do not pray for this pole, nor interceed for them, for they are the per upon whom I will have no mercy: I may say by all pearance, our judgement doth speak this; Hel spoken to us in the still voice of the Gospe', and hath spoken to us in the whirle-wind, and yet he is none of them: But what know ye but God may next time speak to you closing himse'f in a circle of I have sometimes spoken that word to you, and amake, O, Seepers, and call upon your God.

But to come to the words, in this Chapter the Paper hath been leading a Cad processe against this pie, for the neglect of duties which were lying at door, and now we have in this verse the conclusion it, the scope whereof is this, shewing the people the Lord would send a more sharp message if they not obey. And in it there are four things considerate

hear the Rod, and by it, is not only meaned to take what the Rod (praks, but also, Who hath appointed)

Secondly, There is that excellent Consideration present them unto it, it is the Lerds voice, we may that of the rod which was said of Herod in another least is the voice of God and not of man.

Thirdly, We have the people to whom the Exhautions is given, and it is unto the City, that is, to maria, and to the bordering towns thereabout, the reason why the Lords voice cryeth unto the

meher than to the Countrey, the reason of it is either this, the City ordinarly bath most eminent tokens of the mercies and respects of God, which being abused, makes God especially to contend with them, or else because of this, ordinarily most prophanity is broached within the City, and doth vent it self thence into the Country, according to that word which is spoken of Jerusalem; that from it Prophanity goes out into the Country or whole and.

The fourth thing in the words, is the persons that will hear the voice of the red, or the Lords voice, and and it is, The man of wisdom shall see thy Name, or as the words may be rendered, the man of substance, or of substantial wisdom; which speaks, that it is one of the greatest follies that is imaginable, not to hear the voice:

of the Lord and his threatning rod.

The last thing in the words, is the way how the man of wildom winnes to the right use making and under-flinding the voice of the rod, and it is by seeing his Nime; now by the Name of God may be either understood, the seeing of the Authority of God in his threatnings; or by the Name of God may be understood, His wisdom, His peace, His power, His justice, His soveraignity, and His holinesse, the man of wisdom shall see these five excellent Attributes of God shining into the Rad, and in every sid dispensation which he meets with, and the reason of using that expression, be shall see, is to point out these certain and distinct discoveries which the man of wisdom shall have by such a crosse.

Now having thus made plain the words unto you, there are three things which we shall speak a little unto from the scope, before we come to the first thing in

the words.

The first thing which we shall take notice of from the scope, is this, That the slighting of known duties is the fore-runner of some sad and lamentable strongs from the Lord upon a person or people, these things which

which they know to be duties, and yet they flight disobey them, I say it is the fore-runner of some and eminent act of the displeasure of God to a pe or people. This is clear, Luke 12.47. That fer which knoweth his lords will, and prepares not him neither doth according to his will, ball be beaten mary fripes. And that word in Jez. 5. 5. 1 will get unto the great men, and will speak unto them, for they be known the way of the Lord, and the judgement of God, &c. yet it is faid of thefe, they bave altoge broken she yoke, and burst she bonds : And what follow vers 6. Wherefore a Lion out of the Forrest shail stay th Rom. 1.21, 26. where they professed themselves know, And yet they glorified him not as God. The given as a reason, That he gave them up to arepromind, to do things not convenient. It is probable impiety and prophanity of a people is come to a derful heigh when they can fin against light and kno ledge. Now in speaking of this more fully, Il speak to some aggravations of the fin of slight known duties.

The fift Aggravation is, when a person flights ty after, the fintuineffe of that fin hath been discover unto him, and engraven on his conscience; O than mighty aggravation of that fin: This is clear, Hold And the revolters are profound to make staughter, the I have been a rebuker of them all. Neb. 9. 29. and testified against them, yet they dealt proudly, and hear not to thy commandments, but finned against thy ju ments. I confesse, sinning against convictions of science (especially when they are tharp) is a great In than to fin against light, this is indeed to fin a lifted up hand, and not to blush, nor be assist nor yet to be afraid to commit iniquity. Know therefore, there are many here that Aight known die notwithstanding of light, and the convictions of science which they have had for doing so: I would By fay to that person, be afraid and stand in awe le

my may be approaching, when God stall cease to be a reprover unto you, and the reinyies shall be laid on your neck, and you shall be as a withe offe snuffing up the nind.

The second Aggrovation of slighting known duties, is when a person slights known duties after God hath been discovering discontent with another person for that fin, when we fee the justice of God overtaking ancther person for slighting of a known duty, and yet the person which stands beside, is not afraid to peilist in hesame sin. This is clear, fer, 3.8. And I saw, when for all these causes whereby back sliding Israel committed dultery, I had put her away, and give her a bill of divorce; yet ber treacherous fister Judeah feazed not, but were and played the hariot also. As if he had said, though Fudab have beheld what I have done to I fract: for her whoorish carriage, yet notwithstanding of this, the went and played the bariet also. I confess this is a freater aggravation than the former, and it speaks that such a sinner (in a manner) hath given a diffiance to the justice of God, and hath cryed out (in a manner) lecare not what God will do, I will do my pleasure.

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The third Aggravation of the Lin of flighting known duties, is, when persons slights known duties after God hath begun to contend with them for so doing, this is a mighty aggravation of fin, as is clear, Ifa. 57.17. For the iniquity of his covereusnesse was I wroth, and mote him. I hid me and was wroth, and he went on fromardly in the way of his bears. After a person hath had the Rod shaken over, his head, and hath drunk some. thing of the justice of God for flighting such a duty, 1200 per to persist in it, O that is a scarlet and mighty transgreffin, and yet are there not many here who are such?

The fourth Aggravation of slighting known duties, is, when a person lights known duties upon very small temptacions, is not this certain, a word of a temptas tion, the balf of a word, year, the very nod of a temptation will put us from the doing of known duties?

Yea, sometimes we will be glad of a temptation vert us from the exercise of duties; yea, sometimes known, when temptations are not present to dus from the exercise of known duties, we will go and seek a temptation. I confess the devil needs to be at much pains in these dayes, there is many gives the devil work and employment, yea, and it

leek not them, they will feek bim.

The fifth Aggravation of the lin of flighting know duties, is, when persons does not so much as least well doing of them that is a great aggravation, the clear, Luke 12.47. He that knows his masters will doth it not, neither doth prepare himself to do it, it that of double stripes He will not take pains to pare his heart for duty, that is a mighty aggravate Some they are content to be under their setter though they were bound of God, some they are tent o live under their convictions, as though it impossible for them to answer them, and they say, is no hope,

The fixth Aggrantion of Il ghting known duties, when a person Il ghts duties after God hather mended the beauty and excellency of such duties, is no doubt a great aggravation, as when God dother mend prayer, and discovers the beauty thereof the Christian, Other it is a sad and lamentable thing that person to six down and slight his duty, that is it were) to sight prayer when it hath on all its or

ments,

A seventh Aggravation of sighting known duties when persons sight duties after they have been winced of the advantage which waits upon the of them: Are there not some that slight prayer, withstanding they have been convinced that prayer been unto them a mount tabor, in which they have been unto them a mount tabor, in which they have been unto them a mount tabor, in which they have been tay they will sligh praster they have been convinced that prayer hath the trysting-place betwixt Christ and them, and

hey have been convinced that prayer bath been as the op of mount Pilgab, on which they have gotten a view of the promised Land; O that is a notable aggravation of sighting of known duties, when the person ath this to say, Now I am slighting my own advantage that the person are the person as the person and the person are the person as the person are the person and the person are

nge. There is this last Aggravetion, when a person fl ghts. nown duties, yet with very little refentment and grief f heart : Are there not many that have flighted their porning prayer here to day, and yet not have convictions therefore? And are there not many persons here to lay, that oftentimes go to bed without saying their rayers, and yet have as much peace of conscience as if hey had done it? I think a person hat n gone a greater they had done it? I think a person hat n gone a greater they have not be grieved; yea, and it is a token that they have not only to do with a hardened conscient the poly with a hardened will. Are there not many therefore? Doth duties, yet never had a broken heart therefore? Doth por the misbeliever stight the commandment of faith. and yet not weep for it? Doth not the secure Chridian flight the commandment of prayer, and yet not be grieved therefore? Doch not the presumptuous sinner flight self-examination, and yet is not much grieved? And doth not the dissolute sinner that is under the power of his idols flight the commandment of mortification, and yet not have a fore heart for it?

Now the second thing which I shall speak from the scope is, I shall propose some considerations to presse.

you to the exercise of all known duties.

The first Consideration, it is the Christian which practises, and not the Christian which knoweth, to whom the promises are made: Would you know the Christian which hath a right to the promises? It is not the Christian which knoweth his duty, but it is the Christian that doth his duty; This is clear in Mat. 7.21. Not every one that saith unto me, Lord, shall enter

into the Kinzdom of heaven, but be that doth the my Fasher which is in heaven. I think if the prophad been annexed to knowledge of duties; then do less Balaam had been in heaven; it is not the king Christian, but it is the practising Christian

whom the promises are made.

The second Consideration to presse you to the cise of known duties, it is the Christian whiteken up in practising, and not the knowing of stian that is blessed; would ye know the blessed of stian? It is not he that knows his duty only, him he which knoweth his duty and doth it a according that word, Joh. 12. 17. If ye know the ethings, he are ye if ye do them. Where ye may see happiness annexed to doing, and not to knowing: I consist ye could speak your duty like an Angel, and knew the smalless command in scrip ure to be a mand lying at your door; yet if ye do it not, yet never be blessed. O, know it, there are in knowing persons in helt to day.

The third Confideration to presse you to practice is the practising. Christian, and not the know Christian that is approven and commended of G. This is clear, Song 7. 1. Flow beautifull are thy with shoes, O Princes daughter, &c. Christ takes notice of the Brides seet, which is her practice: commends her from that; believe it, Christian mends a Christians seet, more than his eyes, that his practice, more than his knowledge: It is then a sing Christian which shall have that word so him in the day of the Lord, Well done good faithful servant; it is not said, well known good faithful servant, but it is said, well known good faithful servant, but it is said, well done; so you know never so much and yet not pract seit, Christian will never commend you.

The fourth Consideration to press you to the do of known duties, it is not the knowlege, put practice of duties which will give peace to a C ians conscience, if ye would know all the commandnents in the Bible, and yet never do one of them, it
snothing, it is not your knowledge that will give
our conscience peace. I say this to you, many others
nowing and their stighting of duty, in one day will
hake their conscience roar like a Lion, and they
are nothing to answer it. I say unto you, O Chrilians I if ye would have peace of conscience in the
teat and terrible day of the Lord, then practile what
thow, and desire to know what ye ought to p.adise,

The fifth Consideration, it is the practice of your dry, and not the knowledge of your duty, by which e rise up in conformity with God; it is the practiing of what ye know, and not the knowlege of what eshould do, that raises you up in conformity with im, if ye know all that ye should do, and do it not, e may be strangers to God, in respect of conformity. with him, as if ye were meer ignorants. I wish here were in these dayes lesse knowledge and more natice, or rather I wish there were more knowedge and practice both together. I think the Chifians of this time fins against a witness in heaven, nda witness against their own conscience: I think here are some (but sew amongst us) in these dayes hat sineth out of ignorance, but I would lay this, be person that sins our of knowledge, condemns him. If, but the person that sins out of ignorance, the w condemns him.

There is this, thirdly, that I would say to you from bescope, I would have you observing these six things

oncerning known deties.

And first, many persons are more desirous to know what they should do, then to do what they know some persons cry out, Wherewith shall I come before be Lord? and the Lord may answer them with this shave I not shewed thee? O man!

There is this second thing which I would have you knowing.

knowing, the question which shall be propally you in the great and notable day of the Lord in not be, O man! what knowest thou? but it shall be the question of the Christ shall be the question of the Christ shall put bome to you in that day, which Christ shall put bome to you in that day, which thou in thy lifetime, and not what knowest

in thy lifetime.

Thirdly, I would say this, believe it, A weight of sincerity and practice is worth a talen knowledge: it is better to practice as the wear Christian, than to know as the most excellent an not practing what we know: Christ weighs not grace by quantity, but by quality; not by deabut by the truth and reality of them: I say, it knew never so much, a grain weight of sincerity practice in Gods sight, is more worth than it all thou were elequent as Appillos, and as wise as solution and could ye speak with as many tongues as Paul, if ye knew and understood all mysteries, yet if ye not practice your duties, it is all to no purpose.

Fourthly, I would say this, the flighting known duties bath many fad diladvantages was upon them, and I shall name these four unto First, The flighting of duties, it is that which me Christians weary in du ies; Is there any person that flights duties at fu h and such a time, I proph this to thee, thou shale weary of duties ere long, is clear, 1/4.43.22. But thou bast not called upon O Jacob, but thou hast been weary of me, O Israe say, flighting of duries, and wearying in duries, will no be long alunder : Secondly, fighring known duties brings on much hardnesse and stupie of heart, according to that word in Nehem, 9 where disobedience and hardnesse of heart are together: Would you know the reason why so m persons are under so much deadnesse, and under many bonds?" It is because they flight known du Thirdly, The flighting of known duties doth

three things to our conscience. It either marres the peace of Conscience, or else it hardens the conscience, Orthirdly, It luls our conscience a sleep. I wonder how many of us can call our selves tender, since there. s so much slighting of what we ought to do. Are bere not many Christians, which may soon tell all heir privat prayers that they mike to God? There is fourth disadvantage which waits on the Il ghting of nown duties, and it is this, the Christian who lights dury sometimes, that dury which a Christian loth, it is exceeding formal: There are some Christians which slights prayer one day, the second ben that Christians prayes, it be meer formality. b what makes Christians pray so weakly? It is recaule they teach their hearts the arte of praying for-

nally by flighting of duty.

Fifthly, I would say this to you, the flighting of nown duties is the first step of the sin against the Joly Ghost. This is clear in Heb. 10. 26. For if ma wilfully after that we have received the knawledge of be trush, there remaineth no more facrifice for fin. He ell you what is betwixt the fin of slighting known uties, and the sin against the Holy Ghost, there is p more betwixt them both but that word wilfullness. and what knowest thou, but thy slighting of duties nay come to wilfulness ere long? Ye would know figuorance, and likewise for sins of infirmities, but here was no sacrifice for presumptuous sins, now if his be the first step towards the sin against the holy shost, I am sure there are some here which have one this length, yea, and I fear a little surther:

Now will ye take home this conviction, and I would anthis. vis, that under the Law there was Sacrifices for fins bere was no sacrifice for presumptuous sins, now if his be the first step towards the sin against the holy sy this, let the person which is not guil y of this ffence amongst us, take up the fift stone and cast at s; I suppose our conscience might accuse us, and we pight steal out one by one. O! the dreadfull disadvantages

advantages which attends that person that sinknown duties! This is a strange thing, our sciences are no more moved, at what one can speat that which is our sin indeed, than though it did concern us: I suppose there is not one here, but may write this on their fore-heads, Guilty, guilty,

Now there is this lastly which I would say you. The day is coming when the slighters of kno duries, shall be forced to cry out, Ah that I had been idiot and had never known my duty! I confesse slight and had never known my duty! I confesse slight, shall be a mighty aggravation of our sin, what terror was it to Judas conscience when he can to think of this, I fold my Master, and I know I sinned in so doing! And O what terrour likewise will be to you, when ye shall be convinced of this, conscience told me that this was my duty, an would not do it!

Now the next thing which we shall speak to fi the words in general is, that God (in the dept his condescendency) hath many various wayer making known duties unto a person or people, i is clear from the words, where God having pre duties upon this people by the voice of his Minist now he lends a more terrible preacher to them; er threatning Rod. Now this is clear that God's many wayes in pressing people to their duties. He. What could have been done more to my vineyard the have not done in it, &c. This is also eminently cle Song. 5. 2. Open to me my fifter, my (poule, and that will not do it, he will knock at the door and it is the voice of thy beloved that knocketh, and if will not do it, he will ale arguments to perly her; open to me my sister, is not that an argume yet he will give ber another, for my head is filled dem, and my hair n ith the drops of the night, and these will not do it, Christ will put in his hand b hole of the door, which speaks this, that Christin

depths of his condescendancy, seaves nothing unassayed to presse peop'e to their duty. This is also clear, Dent. 11. 16, 27 28. where he sets life and death, blessings and cursings before them to presse them to their duty. I conselle there are many in heaven to day that Christ never took the half of the pains on them as he hath taken on some of us, and there are many in hell to day, upon whom Christ took never half so much pains as he hath done on some of us: and is it not then a wonder that we are not sent away to hell likewise? Now I will tell you six great voices or means where with God presseth people to their duty.

The first voice is, the voice of threatnings, all the threatnings which is in the Scripture, this is the voice of them all, O give obedience to your duty! This is remarkably clear from that choise and remarkable place, Jer. 36. ver. 3, 6, 7. Therefore go theu and read this roll which thou bast written from my mouth, &c. Baruch, he is commanded to read all the threatn ngs of God to his people, and what is the precious end he hath before him? It may be they will present their supplication before the Lord, and will return every one from his evil way, &c. This is the very end and scope of Gods threatnings, that persons may present their prayers before him; and he will shake the Rod over our heads for this end. Therefore I say, give the threatnings of God (who are his Messengers ; that which they require, and it is, to put the Rod by the door.

The second great voice whereby God sometimes presses home duties upon solk, is by the voice and Rod of these sad afflicting dispensations which we meet with: This is (indeed) the end of them that persons would give obedience to the commands of God, this is clear in the very scope where he presses them to hear the voice of the Rod, that they might give obedience to their duty. And it is also clear from that sweet and excellent promise, Exod. 20. 37. And I will sause you to passe under the Rod, and I will bring

you into the bond of the Covenant, I say the very

fons may be engaged to their duty.

The third voice where with God presses people their duty, is by the voice of promises, what is great voice of the Covenant of promises? It is, obedience to commanded duties: This is clear, is obedience to commanded duties: This is clear, is at 19, 20. And I will give them one heart, and I put a new spirit within you; And I will take the beart out of their flesh, and I will give them an hear slesh, that they may walk in my statutes, and keep ordinances, and do then, &c. As it were, all they promises of the Covenant have this promise, obey, ye shall have, it is obedience that leads us to the position of the promises.

The fourth voice whereby God presset persons the doing of known duties, is, by the voice of all mercies which we meet with; I say, the voice of the all is this, O give obedience to bis commandements: this is the every language of mercies: All the great this which God hath done to you, what is the scope and

of them ally It is, O will ye come and obey.

Fifthly, Doth not the great voice of our conscient and of all the convictions which God rooves withem, do they not say, O give obedience, and obey with all thy beart, with all thy foul, and with all

ftrength?

There is this last voice whereby God presses ped to the doing of known duties, and it is by the voice all the publike Ordinances; what is the great voice all these preachings which we daily preach unto you this, O give obedience to the Commands?

Now I would say this unto you, O people in G gow! hath not God spoken to you by all these voice Hith he not spoken unto you by mercies? Hath he spoken unto you by threatnings? by the voice of miles? by the voice of the rod? by the voice of consciences? and by the voice of publike ordinant

Del look that the 26 Chapter of Leviticus be not Glafpos plagues! Lord keep this place from Gospel-conemnation. For it is a fearful and dreadful thing to fall the bands of the living Gedlyet seven times more yet seven imes more, I fear be your plague. Oh! what can God omore to us nor he hath done? Have we not pressed his dury upon you that ye would imbrace Christ, and flure us to give our hearts away to him, (in a manner) e will force us to give our hearts to him. I confesse tis lid to flight and disobey the voice of the Rod. God ich two times fearfully shaken the threatning Rod of is wrath over this City of Gla'gow in a few years, look bat so many menacings of Gods Rods be not the foreunner of some sad stroak from the Lord. Now this in: syour dury to be hearkning to his voice: this is Christs th word, and it is his last word, and it is his best wird. O then take him and imbrace him! I think here is seven steps of judgement which is like to over-kens, if we hearken not to his voice: I say, God de hibspoken much, and what can he speak more! And hat can he do more? And what can we do less to him? lay, all the slighting of these threatnings of God, to outher are the sore runner of these seen remarkable this of judgement.

The first step of judgement which ordinarly doth be-

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The first step of judgement which ordinarly doth be-Il sighters and discheyers of Gods voice, is, God all flight their voice when they cry unto him: and, hl is it any wonder that God stop his ear at all our yours i because, is it not known that we stop our justis to this precious invitation and cry which Christ ath to us, O take me. Therefore, I say, O give Christ ith to us, O take me. Therefore, I say, O give Christ

There is a second step of judgement which ordinarly that these who slight these great and precious voices which God is speaking to us: and it is, Be afraid which God is speaking to us: and it is, Be afraid at at last thou come not to this, that thou shalt have oanswer from God; that God shall speak no more

unto

unto thee; yea, that thou come not to this, the shall speak his last word unto thee, and have no to say. I consesse, when God goeth from preato Rods, it is an evidence that we are hard to swaded. It is sad when he makes the Rods our te and we will not be taught by them; though, I that were a blessed cross that should make us to Christ. I think, Christ must do to us, as Absoluto Joab, he sent to Joab to come to him, and he not; Absolum then set his corn fields on sice, so last he might come. So, I think, Christ must corn fields on sire, that we may be constrained to to him.

There is this third step be like of our judgeme it is this, I fear, that sad and lamentable word to befall us, if we continue to slight this C Exek 21 5. That all flesh may know that I the Lo drawn forth my sword out of his sheath, it shall not any more. Yea, God hath begun to draw the of his Justice out of his sheath, and who knows he will put it up again? Is there any person the considence or perswasson that God will quickly the sword which he hath drawn against us?

The fourth step of judgement which lights done on those that slights the voice of Gods threatning is that which I think is more sad, Ezek. 21.11, 12 sword is sharpned and seurbished that it may glitter that it may make a sore slaughter, and that it may ven into the hand of the slayer: And what know your disobedience to all these voices by which God been speaking to you, hath made him to draw sword, and he is to deliver it into the hand of the er? And oh! who shall be the slayer, into whole the sword shall be delivered?

There is this fifthly, which shall be a step of judgement, if we continue to slight all these voice which God doth speak to us, and it is that word 20. 31. At I live, saith the Lord God, I will

enquired of by you. I will cease now to have correspond

lance with you any more.

There is this fixth ftep of judgement which may ad shall befall us, if we thus go on to slight all the poices of the Lord to us; and it is that word in Ezek. 4.13. I would have purged thee, and thou wouldst ot be purged: thou shalt not be purged any more, till

by jury, &c.

N. C. S.

There is this last step of our judgement, which I hink, is the cape-stone of all the rest, if we continue pall our flightings of the voices by which God speaks ous. By all appearance there shall be one of these wo decrees paft in heaven against us. First, either hat in Hof. 4. 17. Ephraim is joyned to bis idols, let him lone. Or secondly, that decree in Rev. 22. 11. He sbas unjust, let him be unjust still, and be which is sileby, les im be fitthy still, &cc. I say, To day if you will bear bis nice, barden not your bearts, as in the day of provocation. Glasgow is yet within speaking termes to God. the knows how long it shall be so? Now if you will ot hear him in the still voice of the Gospel, Ol with thear him speaking in the whirle-wind? There is othing that will befall us, which will be the cape-stone four misery, so much as that, when Christ shall come nd take his farewell. I think there is few of us who chere, who is within fight of Christ; but I am sure ere are many here which are within speaking termes Christ.

Now what doth he require and call for at our hands? oth not all the promises in the Covenant say, O come d take him? Doth not all the Rods and lad dispentions which we meet with say, O come and take m? Doth not all the threa nings in the Law fay of our convictions of conscience (whereby your need no you, O come and take him? And doth not all Christ is discovered) say this unto you, O come dtake him? Are ye not surrounded about with mavoices, that cry out this unto the City, O come and

taks

take him? Therefore, O hearden not your he this pleasant voice. I have only these seven we

speak to you, and I shall close.

And first, God hath a threefold Rod, where maketh himself known to people. First, He his Rod of his mouth, whereby he makes known his to us. Secondly, there is the Rod of his hand that is affliction and crosses. Thirdly, there is the Rod of his destruction, when God doth utterly de that destruction shall not rise up the second times. God hath been long speaking to you by the Rod of his afflictions and or and Ol now beware lest he come and speak by the iron Rod of destruction. Look that the which is betwixt Christ and you be not broke be perswaded to lay hold upon your time, while with your

Secondly, I would say this word unto you, I the flighting of the fad and lamentable thream God, which he bath threatned and denounced you, is a sad fore-runner of some sad stroak fre Are there not many persons which I threatnings through the want of faith? They b -pot that fuch a threatning is true, and therefore ! it is like that God will preach to your fense before believe what he now preaches to your ear. I day is coming, that before the threatnings of O believed by some of you, he must preach to your and make you to feel that which ye would not be And are there not many that will not make use breatnings, because they believe the threatnings to them? And therefore they make not particle dications of the threatnings to themlelves. Id think it were good for every one of us to take the threatnings to our own bosom,

Thirdly, some will not take and make use the preatnings, because they mistake what is then by. There are some, that let Christ threat

what doth Christ mean by this threatning? This clear from the practice of the Jews, John 7. 33, 34, ampared with the 35 and 36, verses; Christ threatns them with this, Tet a little while and I am with a, and then I go unto him that sent me. Te shall seek a, and shall not find me; and where I am, thither ye mercome. Now, what hinders them to make application of this threatning? It is in verse, 35, 36. What mere of saying is this that be said. Te shall seek me, and where I am, thither ye cannot come? The go unto the dispersed among the Gentiles, and teach seeming, and that hinders them to apply it.

The fourth reason why many persons makes not apitation of the threatnings, and it is ignorance of their
incondition. Some persons will be living under
thasin, and yet when that sin is threatned, they will
tapply it, because they know not their sin. Are there
is some persons that will not take a threatning for
it worldly mindedness, because they call their
tidds-mindedness frugality? Are there not some
sons, that when a Minister threatens against preaprion, they will not take with-it, because they
tok their presumption faith and considence? And are
the not many things threatned against hypocrisie, and
tot them applyed, and this is because we think our

Fifthly, this marrs the application of threatnings many, because God hath a mind to destroy them, refore they do not apply threatnings: That is a tere word which is spoken of the sons of Eli, in m. 2. 25. Notwithstanding they hearkened not unto wice of their sather, because the Lord would flay them. We God hath a mind to destroy, and therefore they

or apply threatnings,

here is this fixt ground why persons will not application of threatnings, and it is because or-G 2 dinarily some persons are possessed with thoughts of themselves, and too much self. There is nothing marrs the application of a mings so much as self love; we have no will lieve any sad things against our selves.

Lastly, there is this which marre the application of threatnings, and it is our not knowing and and finful thing it is to flight and not threatnings. I confess, I think it is a question is hard to determine, whether the slighting miles, or the slighting of commands, or the sing of threatnings, be the greatest fin? But sure of this, our slighting of threatnings, rise of our slighting of promises, and likewing of our slighting of commands. Now I show no more: O that ye were perswaded to hear so more: O that ye were perswaded to hear so more: O that ye were perswaded to from you, and to take his farewell. And who is able to help you to hold him till the ring of day, we desire to give praise.

SERMON IX.

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Micah 6 9. The Lords voice cryethus City, and the man of Wildom shall Name, hear je the Rod, and who ha pointed it.

furnace hot seven times more then ordinary in the form and likness of the son of man and down with him in the furnace. Christs presence which makes a wilderness garden of the Lord? Is it not Christs which makes afflictions pleasant? Is it not presence which makes a crown of thorns of joy? Is it not Christs presence which makes a crown of thorns

even pleasant? And must it not be Christs preence that must make earth pleasant also? I coneste, desertion under the crosse is one of the most
dand afflicting dispensations which a Christian
an meet with: but however, ere long there
est be a blessed exchange of cups; that in stead of
he cup of bitterness, which is presented to a Chrilian to drink (while he is here below) he shall
eve a cap of the eternal consolations that is above
resented to him from the hand of the Eord.

Ithink a Christian may be poor in possession, or rich in hope. I think a Christan may not have such, as to his sensible enjoyments, but may have not cast up his eyes unto the eternal inheritance, and cry out, youder is my portion; in that land are no lines cast. There are these sour things that I would say unto you before I come to the words.

The first thing which I would have you taking noice of, is this, there are three things which a Chrilian may meet with which are unspeakable. First,
lometimes a Christian may meet with an unspeakable
forow so that he cannot make language of it, bemule of the anxiety of his heart, but is forced to
to cry out that word, my stroak is hexvier then my
graning. Secondly, A Christian may meet with
a unspeakable mercy, he may meet with such a
mercy and to ken of love from the hand of the Lord,
that is he were put to it, he could not make language of it, he could fay no more to the commendation of his mercy but this, What shall I say more?
The bath spoken it, and himself hath done it.

Thirdly, A Christian may meet with an unspeakable joy, he may be brought to that case and condition that he cannot make language of his joy, according to that word, I Pet. 1.8. Believing ye

rejoyce with joy unspeakable and full of glory.

Secondly, I would have you taking notice of this, that it is exceeding much of the concernment of a Christian to believe and close with this G 3

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in his cup, which infinit wildom doth not fir should be there, and which infinite love disput there: To know and rest upon this, infinite wildom and infinite love was at the min of the cup, (and his tender heart will carve more out to us then we are able to bear) the an help to patience.

Thirdly, I would have you taking notice this, I think there are some Christians that is a choo blesse God more for their crosses than their mercies, and that they have been some their darkest nights to cry out. It is good for

that I have been affliced.

There is this fourthly which I would have taking notice of, that the crosse of a Christian hath two faces, an outward face, and an imface, and the outward face of the crosse seems of times the most uppleasant, but O if a Christian could win to see the inside of his crosse. He miss down by the River of Babel, and there pense of praise to God, even praise for this that he been afflicted; O it is comfortable to the Christian Christ hath gone to heaven by the way of cross, that his blessed feet hath troden that and that his precious lips hath drunk of that em

But to come to the words, we told you there was five things in the words to be consided. First, that here was an excellent exhaus on given to the people of Israel and Samaria which in short is this. Hear the voice of the rod, who bath appointed it; and from this exhorted ye may take notice of these five things. He That every cross and sad dispensation which as still an meets with, it hath a voice and language it, therefore sayes he, hear the voice of the rod if he had said, take notice what the Rod sayes what it cals for from you. The second thing take notice of from this command and exhorted

this, that it is the duty of a Christian to observe od give obedience unto what the Rod speaks and als for; therefore is the command given forth, ear the voice of the rod. The third thing that we ske notice of from this command is, that there is great unwillingnels in persons to hear what the Rod speaks, and therefore the command is put home. ear the voice of the rod. Fourthly, take notice of his, that the voice of the rod, and the voice of him hit hath appointed it, are one and the same very hing, therefore thefe two are knie together, bear be voice of the rod, and of him who bath appointed it. There is this Isfily which we would have you take of notice of from this command and exhortation, kisa great point of spiritual wisdom for a Chrilian to take up and hear the voice of the Rod thered fore it is faid, the man of wisdom shall see thy Name. his not every man that can take up what the Rod peaks, it is only the man that is indued with much heavenly wisdom from God.

he words, viz. That every rod which a Christian neers with, it hath a voice in it. Before I speak to this, I would have you to take along these con-

fiderations.

First, It is a singular and most remarkable step of the good will of God, when he doth manifest the meaning of a rod to a person or a people Fab. 33. 15. He openeth the ears of men, and sealeth their instru dion, which is brought in as a fingular favour from God, that is, he makes them to know what the tod speaks, Elibu puts such a note of mercy upon this, that he thinks it a step to delivery from the rod, He delivers the poor from affliction, how is this, that he opens their ears, and seals their instruction? it is, when God makes a person to take up the meaning of the Rod, for when he makes them to understand the voice of the Rod, it is half a delivery from the Rod, do you not know G 4 this

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this, that when the canse of a disease is known in half healed? So when the end that God has sending rods, is known and taken up, we

fay it is half removed.

Secondly, The Christians of old hath the much pains to know the voice of the Rods that meet with, as is clear from, 2 Sam. 21. 1. We the land of Israel being three years under fam David went and enquired the cause of that I and it is likewise clear from Job. 7. 20. where is exceeding defirous to know why God set him as a mark for his arrows, and that he was become burden to himself.

Thirdly. We would have you to take notice this, that it is exceeding anxious for a tention of the properties of the service of

thou contends with me?

The fourth Consideration, that we would he you taking along with you, is this, It is exceeding hard for a Christian to profite by a Rod sill of the take up the meaning of it, and I shall give these three grounds, why it is so hard for a Christian to profite by a Rod till he know the voice a meaning of it: First, Because it is hard for a Christian to win to submission to the Rod, rill he know the voice of the it is the knowledge of the meaning of the Rod that makes a Christian cry out, I and dumb and opened not my mouth: Secondly, Because long as the meaning of the Rod is hid from Christian, he knoweth not what remedy to about to deliver himself from that Rod, but when knoweth the reason of Gods contending to

bim, he hath a clear way before him how to wind out from the croffe. Thirdly, This is the reason why a Christ an cannot profite by the Rod rill he know the voice and meaning of it; he cannot wind to a solide closing with this truth, that God is in the Rod, till he win to the knowledge of the voice of the Rod in some measure; there is nothing will help a Christian more to cry out, God is in the Rod, than this, his knowing the reason of Gods contending with him.

There is this fifth Consideration that we would bropose, a Christian may be long under a Rod before he know the voice and language of it; we conceive this is clear in 2 Sam. 21. 1, 2. where the land of Israel is under three years samine before David and take up the reason of Gods contending with them: It is not to be supposed but David had made sequent supplications to God for understanding the meaning of that Rod, and yet there are three

rears interveening before he can know it.

The last Consideration that we would propose unbyou, When a Christian wins to take up the voice
and language of the Rod, he ought not to delay,
at presently go about and answer it, this is clear in
the practice of David, when he knew the reason of
Gods contending with him, he immediately sets
bout to remove it. I consesse it is a fault amongst,
beny, they are more destrous to have their crosses
emoved then to have their crosses (and fine
them; some prayeth to have the bitternesse out of
the crosse, more than to have the bitternesse of sin
emoved our of the grosse.

Now in speaking to the first thing in the words, viz shat every Rod and Dispensation of God hath a soice and language in it: I shall speak a little to bele sont things. First, How a Christian may win take up the meaning of the Rod in particular assistions. Secondly, I would speak a little to some with the sintaking up the voice and lapguage of soch

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Rod and afflicting dispensation. Thirdly, I we speak to this, how a Christian may be helped to obedience to the voice of the Rod. Fourth shall speak a little to eight or nine special ve which the Rod of centimes hath; As for the first these, viz how a Christian may win to take up meaning of the Rod and sad Dispensation, I shall meaning of the Rod and sad Dispensation, I shall

fcribe unto you thefe fix wayer.

First, Be making serious application to the the of grace, that God would give you light concern fuch a Rod; This is remarkably clear in that infli in Gen. 25. 22. where Rebecca being under fud particular Rod, and the knew not Gods ways therefore the went and enquired of the Lord, The received a particular and diffinct answer to case; and it isulso clear in the practice of Da 2 Sam. 21. 1. Israel being under a Rud of fam David went and enquired of the Lord, concen the meaning of ir, and he met with a distinct and And this is likewise clear in 70b 10. 2. where being in the dark, concerning the meaning of Rod, he defires that God would show him where he contends with him. I will tell you leven sadd which a Christian may be pue to, of which Chri an excellent resolver : The fieft case which a 6 stian may be put to, which Christ hath exceed good skill to resolve, and it is that; Song. Le 71 me, O thou whom my foul loveth, where thou feel where thou makest thy ficks to rest at noon, &c. Who Christian knoweth not where Christis feeding go to him, he will sweetly resolve that quest for ye may know this, a Christian may be brot to these two steps of desertion. First, Christi be gone, and fecondly, ye know not in all the W where to find him, as in Joh. 20, 13 in that ish of Mary, and in Fob 23. 3. Fob hach not only God, but also he knoweth not where to finde The fecond cafe which Christ hath exceeding skill to scholve, is this, Who is the Lord that I

believe in him? That case or question which the blind man was put to, Joh. 9. 36. O will not Christ sweetly resolve that question, is there any person that hath this question, Who is Christ that I may be lieve in him? The third case or question which Christ hickceeding good skill to resolve, Good Master. phat shall I do to inherit eternal life? Is there any here that can sweetly solve it you. The fourth quefion which Christ can best resolve, is that question which Paul had, What will thou have me to do? the fifth case in which it is best to go to Christ to et it resolved, when a person is brought to this firsit, I know not the mind of the Lord, go to God ad humbly alk, O why am I ibus? There is this fixth case, and it is fob 7.20. I bave sinned, and what hall I do to thee; O thou preserver of men? When thou thus, Only acknowledge thy iniquity. The last case which Chart can sweetly resolve, is in the word beforethe Text, Wherewith shall I come before the Lud? Is thou be put to this question, no answer can be given unto it but this. The sacrifices of the Lord are a broken and a contrite heart. Now this is the fift way how a Christian may win to know the voice and meaning of the Rod, even to make ferito them his Name.

There is this lecond way, by which a Christian may win to know the voice and meaning of the Rod, if the Rod was timed to thee when thy heart was under much distance from God, that probably is the meaning of the Rod, It is good for thee to draw marto God; or if the Rod be timed unto a Christian when he is much taken up in pursuit after the things of the world, and if thy Rod tryst thee when thouart under much formality in going about duties, then by all appearance that is the voice of the Rod to thee, to stir up thy self to take hold on God: So if a Christian would win to know the meaning

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of a Rod, let him compare his present frame

the timing of the Rod unto him.

The third way how a Christian may win to kn the voice and meaning of the Rod, is by reflecting the manner and circumstances of the Rod; for this certain, the fins of a people or person may be engran on the Rod in very legible letters, fo that be that n may read them: There are sometimes that the R doth preach our sins so plainly, that we need not interpret it; this is clear, Judges 1. 6. 7. there such a relation betwirt Adoni bezek's judgement, his fin, that he might read his judgements, as did his fins in his ftroak; faith he, Threefcore ren Kings baving their thumbs and their great toes cut gathered their meat under my table; as I bave done, God harb requited me, &c. For now was he taken p soner, and his thumbs and great toes cut off: and is clear from that word that Solomon hath, Prov. 21.1 He thet stoppeth his ear at the cry of the poor, be ery, and God shall not bear him. Zach. 7. 13. The fore it is come to pass; that as he cryed and they would bear, so they cryed and I would not hear, saith the Lan of bosts: Where ye may see a divine proportion analogy betwixt the Rod and the fin.

The fourth way how a Christian may win to know is the voice and meaning of the Rod, and it is by obler on ving what hath been the mind of the Lord, and where R he called for from his people in Scripture, when the were pur under such a Rod and anxious dispensations Search what was Gods mind to the godly in Scriptor of under such a Red, and by all appearance it is yet here mind in the same crosse, according to that general rule, Romais. 4., For whatfoever things were write afore time ware written for our learning, that went through patience and comfort of the Scriptures might have

bopeo .

The fifth way for a Christian to win to know the meaning of the Rod is to be much in observe

the cricumstances of the Rod, there may be circumflances in a Rod by which a Christian may win to exmeding much light concerning what is the Lords
mind by such a Rod: It is known the observing of
the circumstances of a Rod will help a Christian to
these three things. First, That such a Rod is from
the hand of the Lord. Secondly, That God in the midst
of wrath remembreth mercy, Thirdly, It will help
a Christian to know the voice and language of the Rod;
sometimes in the crosse it self, a Christian cannot
read love, and yet in the circumstances of the crosse-

he may win to read very much love.

There is this fixth and last way how a Christian may win to the knowledge of the voice and meaning of the Rod, and it is to be considered that all the Rods and dispensations which a Christian meets with hath one of these three ends. First, The Rod is either sent to a Christian that he may mortifie his predominant idols. Or, secondly, for exercise of his predominant grace. Or else thirdly, that he may beput to the exercise of that which ought to be his predo. minant duty: These are voices and languages of the cosse which a Christian meets with. And I would only by the way say these two things to you. First, It seasier to bear a Rod pariently which is for the tryal and exercise of our predominant grace, than to bear a Rod patiently which is for the mortifying of our predominant idols, there is no Rod which a Christian an bear worse, than the Rod which strikes at the root. of his predominant idols; so a proud man he can bear any crosse better nor reproach, and a worldly-minded man can bear any crosse better than poverty, so the sols which stands in direct opposition to our predomimantidols, we have great difficulty to bring our hearts toa patient submission under it, are there not many that when their idols are Aricken, they cry out with that man in Judg. 18: 24. They have taken away my you, and what have I more? Is it not certain that

when God strikes somtimes at the root of our pred nant idols, we cry with fonah, That it is better f to die, iban to live? Though I may lay, the which we have least will to meet with, is ording best for us: For (if so we may speak) our will our well are seldom or never knit together; but cious Christ, his will and our well are oftenti kait together. Secondly, I would say this by way, There are ordinarily some Analogy betwire crofs and our fin, if the Egyptians did kill all them children of the Israelites by calling them into the ver, God doth likewise kill all the first born into land of Egypt, and if Nadab and Abibu offer for fice upon Godsaltar, he will consume them wie from beaven; and if the Sodomites be taken up the fire of lust, God will bring down fire from be and confumer hem.

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Now the second thing which we promised to a little unto, was to some mistakes which Chris

have concerning the meaning of the Rod.

And first, many thinks (indeed) the croffe fo wrath when it speaks love, and some when they ca read love in the hand of God, they think it is in sible to read love in his heart, some thinks that love the Rod cannot be together at all: I fay, God may ver love a person more nor when he is correcting But firtt, I would lay to a person under that mistake never know by any of these things whether love or red belongs to the person that is affi ded; For allah bappen alike to all, as it happens to the fool, so happen to the mile man, to the righteous even as to the fool condly, I would say this to the believer that is un this mistake, he reads wrong that reads wrather upon the crosse; for it is certain, love is written in characters upon it, and the spiritual man he may them: Hence it is Heb. 12.5.6. We are comma to remember the exhortacion that speaks unto un unto sons: My son, despise not thou the chastenings

herd, nor faint when thou art rebuked of him, for whom the Lord love to be chastenest, and scourgeth every son whom

receiverb.

The lecond mistake concerning the meaning of the rosse, is, some thinks God can never answer their prayers so long as he is plaguing them, according to that strange divinity, Fob 9 16. If I had called, and he had reperted me, yet would I not believe that he had bearkned into my voice. So this is the mistake, all the answer of their prayers are nothing, if God be contending with them.

The third great mistake concerning the meaning of the Rod, is when persons begins to dispute their interest when they meet with such a Rod and sad dispension, and when they do not (indeed) see what is the stalon of Gods contending with them: When he puts them in the surnace, presently to sir down and reject their considence, and cast away their hope, this is cer-

uinly a great mistake of the meaning of the Rod.

The fourth great mistake of the voice and language of Gods threatning Rod, is for a person to think Religion but vanity and an empty thing under the cross, a Christian may be brought to this, Now I would not give a plack for godliness, it is nothing worth at all, as is clear from P(al. 73. 13. when he takes notice, He was plagued every morning, and the wicked was in prespectly about him, he cryes out, verily I have washed my bands in innocency, and cleaned my beart in vain: Yea, it is hard for a person not to cast at Religion when God is contending with him; O I it is hard to have a great respect unto the wayes of godlinesse under the cross.

There is this fifth mistake under the crosse, and it is to dispute the sellowship a Christian hath with God, according to that word of Gideon, Judges 6. 13. If the Lord be with us, how then is all this evil come upon us? The Christian will cry out, I cannot reconcile Gods heart and his hand; I cannot reconcile love in God, and his being with me, and this cross and Rod.

Nom

Now thirdly, I would speak a little to this be Christian may be helped to obey the voice of the and we conceive if you will take along these the with you, ye may be helped to obey what the rod

for at your hands.

And first, then if the rod call for the mortisyin such a particular lust and idol, it is incumbent for presently to set down and bring up your hearts to a ritual detestation of such an idol, that if God be nishing you for your idols, ye must subscribe a bil divorce to them, and cry out, What have I any more do with idols? and say to them. Get you bence, and

them away to the moles and to the buts:

There is a second way or help how a Christian win to the obedience of the voice of the Rod, an is, if the voice of the Rod be for the mortifying of an idol, I intreat you sit down and study the disadrages of such an idol, and study also what hazard his by keeping the soul constantly knit to it, that withe voice of the Rod is this to thee, O quite such idol, or such a Delilah, thou must then study to know hat it is to thy disadvantage to keep such an idol so what it is to thy advantage to quite it: I confess the are some that their idols are mortified to their lie before they be mortified to their affections; yea, the are some, they have a constrained mortification, the idols are mortified and die to them before they be matisfied to their idols.

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Thirdly, If the voice of the Rod be this, stir up in a grace, and be much in the exercise and practice of it then I say, study to know that there is as much spin tual advantage in the real and spiritual exercise of sur a grace, as ye can lose by all the Rods ye can meet with Is it not certain that Fob gained as much spiritual avantage by the exercise of his faith, and of his patient yea, much more then in losing all the things which lost? If a Christian once knew that his tiches confised in the exercise of his grace, there would not a still the characteristic of his grace, there would not be seen that his tiches confised in the exercise of his grace, there would not be seen that his tiches confised in the exercise of his grace, there would not be seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of his grace, there would not have the seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of his grace, there would not he seen that his tiches confised in the exercise of the exerci

did fent for the tryal and exercise of his grace, but he

ould take it chearfully in his arms.

The fourth way how a Christian may be helped to. into obey the voice of the Rod, and it is, If the voice the Rod be for the tryal of thy predominant grace, affor the exercise of it, then I say, consider this, that terryal and exercise of thy predominant grace by the od, it shall have (if it be sanctified) a glorious and mellent iffue and peace, it is the Rod that bath most oble advantages that is immediatly erected for the

yal of thy predominant grace;

The fixth way how a Christian may win to obey the pice of the Rod, and it is, If the voice of the rod be in thou should set about the exercise of such a duty, mendeavour seriously that all impediments and lets that duty be laid aside: as if the crosse call for the percise of faith, or if the cross call for the exercise of ayer, then I fay, remove all things which may be spediments to hinder thee from the exercise thereof, from the exercise of faith: Leave (as it were) thy mants and thy affes at the foot of the mount, and go ou up and facrifice all thy idols and lufts.

The seventh and last way how a Christian may be elped to win to obey the voice of the Rod, If the voice the rodbe to be much in the exercise of such a duty, en study to have the luster of that duty, and the beauthereof commended unto thee. Obut prayer is a ing which do:h much good to us! I think this is the alon why God hath contended with many; he would ake duties sweet to them, and he would make sin

itter,

Now the fourth thing that I shall speak a little unto. to what ought to be a Christians duty while he is alking under a silent Rod, and knoweth not the voice fits and I would give you these five directions how Christian should carry himself under a silent Rod. Rirst, he would know God to be just, though he

moweth not for what he contends with him.

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Secondly, he would be serious in making suption to God, to know the distinct meaning of Rod; I confessiometimes we take the rod to be because we cannot hear the voice of it; but oftend the silence of the rod is from this, that we know the voice of it, and we hear it not though he spea us in an audible language, but if a Christian be us a silent Rod, it becomes him then to go to God this, I have sinned, I will do so no more, shew me no

in I bave offended.

There is this third direction which I would give a Christian under a silent Rod, he would be serious know what is the reason of Gods keeping up his new from him in such a Rod; I say, when the rod is and the crosse is silent, it is suitable then to say, is the reason of this that God doth not let me us shand the voice and language of the Rod? I conthere may be sad things hinted at when God possible them and the crosses, however though it be, I think it is good for us to be was submissively in the dark, for he will guide the blint the way that they know not; sometimes it is for us to have dumb and silent crosses than to he speaking crosse.

The fourth direction, The Christian would to bring his heart to a tender and spiritual frames sometimes our not understanding the voice of the

it is because we are not spiritual.

Lastly, I would give this direction to the Christian is under a dark and silent crosse, study at that to have thy heart most united to Christ, for at that thou is most ready to fall: O that is a time when devil silhes most, because that is the Christians devil silhes most, because that is the Christians devil water (so to speak) O it is known, the devil gets any advantage over a Christian so much as he knows not the meaning of the crosse! I consessed will tell you a false meaning of a crosse, he

interpret the language of a cross after another way thats

God doth interpret it.

Now being to choose our discourse, I shall name these eight or nine Observations concerning the cross,

which I would have you taking notice of.

First, When a Christian doth siest meet with a cross, he may be patient and submissive under it, and yet if he threed of the assistant be spun out to any length, he may turn impatient. I confess it is not much the still day that the cross meets with us to be patient; but at the cross ly on us, then we will cry out, why is it hat God deals thus with me? this is clear in the practice of Job, when sirst he met with the cross he could take in his arms, and cry out, The Lord hath given, and le Lord hath taken away blessed be His Name. But it the cross ly a little while on Job, then he will cry with I choose strangling and death rather than life: A usen wound is half whole (as we use to speak) but it once our wound begin to feaster, then we will be apatient,

The second Observation which we would have you take notice of concerning the cross. There are five its of blasphemy which one that is under a cross may all into. First, He may fall into that blasphemy of aling Godunjust, according to that word, Ezek, 18.25. Gresas the Lord is not equal, &c. The seand sorting to that strange word, Jer. 15.18. Will me be altogether unto me as a liar, and as waters that it? O do we not think that God is not half so good this word under the cross? The third sort of blaspheny is, when we call God weak; there are sometimes that there no Physician there? my stroke is grievous, and my stud is uncurable. Sometimes when we are under the oss, we think it is above Gods power to set us free from

The fourth sort of blasphemy which a man may we under the cross, and that is, when he chargeth

God

God with changeableness, I think Christians under cross, are like men first going to Sea, when they first out from the Haven or by a Rock, they think they are standing still, but the land beside them is ving, stirring; so when first we come under the awe think God is changeable, but we are still the same think God is changeable, but we are still the same the crosse, and that is, when he chargeth God sorgetfulness; you know that sorgetfulness is the percy of an ingrate man, O if you call God ingrate unthankful, you may call him any thing, I consetthink Christ sorgets nothing of a Christian but wrongs.

The third Observation concerning the cross, is It is a speaking evidence of the want of a Son frame, if the cross do hinder us in the exercise of the speaking evidence of the want of a Son frame, if the cross do hinder us in the exercise of this much, that either we are not sons, or have a son-like frame, for these who are the Lords chill when folly is bound to them, the Rod of correctives it away: there are many of us in our offlice of Ahazz frame, we sin more and more in our

flictions.

The fourth Observation which I would give concerning the cross, is this, there are four to which a Christian would take up concerning his cross. Secondly, He would take up unspeakable wildely in cross. Secondly, He would take up unspeakable therein. Thirdly, He would take up unspeakable therein. Thirdly, He would take up unspeakable justice and holiness in his cross: And fourthly would take up these great advantages that flower him from the spiritual use making of his cross. Christians, they can read wildom, justice and holona cross, before they can read love upon it, but ever it is good to rake up all these four in the and sad dispensations which you meet with.

There is this fifthly which I would say concepte gross, there is not a cross and sad dispensation

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Christian meets with, but it is a gift and royal donation sent by the hand of Christ to him; there are some they look upon the promises as gifts, but I say to thee, thou most look upon thy crosses as gifts also, Philip. 1.29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for the sake: And there are some likewise that look on their sensible enjoyments, but not on their crosses as gifts. I say if once a Christian win to know that the crosse is a gift, he would likewise win to patience under the crosse.

The fixth observation concerning the cross, there are some peaceable fruits of righteou ness that redounds to a Christian which is rightly exercised under the cross. Heb. 12.11. Now no chastening for the present seems to be joyous, but grievous, neverthelesse it yeeldeth the peaceable suits of righteousnesses unto them which are exercised thereby. I lay sometimes the Rod of a Christian is like Aarons Rod, it will bud and blossome in a night

and bring forth pleasant fuit.

The seventhObservation is the most rare enjoyments of a Christian are trysted to the time of his being under the crosse, When was it that Facab saw the Angels of God descending and ascending upon that ladder? was it not when he was forced to ly in the open field? when was it that these three Children saw, Christ in the like, ness of the son of Man? was it not when they were in the furnace when it was hot seven times more then ordinary? When was it that John got such a vision of God? was it not when he was in the In of Patmis for the Testimony of Christ? When was it that Ezekiel saw the visions of God? was it not when he was Sitting by the River Chebar in the land of his captivity? And when was if that Stephen saw whe heavens opens and law Christ standing at the right hand of God? was it not when they were stoning him to death for the Teltimonies of Jesus Christ? Ilay the most remarkeable enjoyments of a Christian are trysted under the crois:

crosse: According to that word of the Pfalmist,

the righteous there arijeth light in darknesse.

The eight Observation that we would proposed cerning the crosse, Oftentimes God triftes joy Christian under the crosse, when a Christian is ginning to lose his hope; and all things (as it wen growing dark about him, then doth fight arise u him, According to that wonderfull and strange pression, Zech 14. 7. At the Evening time it shall beti when there is more appearance of darkness coming Yea: even at that time it shail be light; Is it certain, a Christian hath been steing down at the midnight of his afflictions, crying out, My and my firength is perished from the Lord, and yen Lord hath faid to him even by his dispensations, il art a lyar? bave we not fometimes been casting aways hope, and the Lord bath loofed our bonds, and have been as Peter when he was loofed from his pril we have been as though we had feen a vision?

Lastly, I would say this to commend the cross, the are strange expressions in the scripture that may mi out to a Christian, that the cross is nor such a thing many takes it to be. The first expression is in the word fames 1. 2. My breibren, count it all joy when je into diverse temptations. There are two things in the expression, which may make it strange. First, Christian should count it all joy . It had not been Arange, if he had faid, count it joy or rejoyce whe you are afflicted, but O that is strange! Count it al it strange, Count it all joy when you fall into divers semptations, that is, rejoyce ay more and mos when you meet with many crosses. There is this strange expression which may commend the crosse, and it is that word, Job 5. 17. Happy is the man whom God correcteth, &c. There is very much happinele in such a lot and dispensation. Some of us thin there is no people so cursed, as these who are after

ed; But I say, a Christians afflictions are no small mercies and blessings. The third strange expression which may commend the crosse, Job 5, 22. At defrustion and famine shalt thou laugh, &c. Not to have aladlook (as it were) for all the croffes and afflictions that may come. The fourth strange expression which may commend the crosse, is that word, Rom. 9.3. We glory in tribulation, &c. The last expression which may commend it, and it is the glorious ends that waits upon the persons which is exercised under the crosse: According to that word fam 10. Blessed is, the man that endureth temptations, for when he is tried, beshall have the grown of life. I say, let a Christian comfort himself in this, That in six evils he will deliver him, and in seven no cuil shall come near bim: Let Christian be put to never to much affl Aions, let bim comfort himself with this, that his Saviour was put to walk up and down in the earth, and had not whereon to lay his head, and let him like wife comfort himself with this, that the day is coming, when he shall enter into those glorious and excellent habitations; what is the crofle of Christians? Is there not much in beaven to comfort them against their croffes? Ishall not say much to presse Christian-lubmission under the crosse; I think it is more suitable to be enquiring how to escape out from under it? it is good to put all in Christs hand, concerning the crosse, the manner of it, and the lengthning of it, and also the ourgate from under it: Now to him who is able. to make all things work together for the best (even afflictions) unto his people, we defire to give praise.



FINIS:



uum adijciens, ut si & ipsas liuidissimas dixis uero, simpliciter, nihil ipsis incrementi signific tatum elle cognoueris. at li line bile, eum qu lidus ulitati & familiares lunt. febres aut uald lemper enim color ilte malus est: sed ruber ac inceps iterum-ualde pallidas-no, pallidas.liui fului differentia est, colorem ponito. Huiusm nes colidera.nam li eas bile tinctas inueneris lidæ pallida bilem teltantur, in iplis uero deie materia elle languine: quemadmodum ualde febres profecto, nili cum rigore atch ludore pi bentes uehementillimam caliditatem indicat eius estulione naturalem earum colorem per

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nogipsam appellauit, at in libro de Presagns in e, cruraq, supini iacentis inflexa esse explica uod lignificat, latillime distatia. siue autem in naiorem articulorum fractionem indicat. Ita uerdis:mortiferum est autemore aperto dora fine explicita scribat, utroch modo articulos rit cataclalies articulorum per a scribere, hoe est decubitus, non admodum recte articulis ofractos effe indicat.atq ideo melius hocloco contractiones, namper i scribere cataclisses, adrat, uniuerlo corpori huiulmodi appellatio-

non articulis Hippocrate attribuere solito.

